THE CHURCHMAN.

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POETRY.

For the Churchman.

THE MODERN COUNCIL.

I stood within a church; an ancient fane,
As we count ancient in this land of ours.
That is, may be, two thirds a century old.
A reverend place. Yet pulpit large and high,
Hid holy east, and altar, from the view.
Type of our age! when preaching takes the place
Of prayer, and sacrament ordained of CHRIST.
Pews too, close shut when two or three were in,
Excluded other men. Unlike old time;
When unincumbered floor and open gate
Emblemed the Church's all-embracing love.
Floor, we now load with trim and lazy pews;
Gate, we now lock; types of our favorite creed
Far pushed, that charity begins at home.

The organ pealed. And then the march began
Of Bishops to the altar, Priests to desk,
And others in meet order to their place.
Yet, save the Bishop and two Presbyters,
All walked in *black*: a sombre sight in sooth!
Perhaps an emblem of a mournful state.
No priestly vestment in that priestly crowd!
Yet sure, now might on earth have been foreshown,
That throng all clad in white, with palms in hand,
The world's true conquerors, girding CHRIST in heaven.
And was it all foregone, because an age
Irreverent, over-bold, might sneer? Or cry,—
—With wonted wisdom, and discernment skilled
To trace resemblance,—that the priestly white
Of CHRIST'S Church Catholic, was like Rome's red?
How have I joyed to see, copied from walls
Of those huge Catacombs under old Rome,(1)
—Once temples of the Faithful in dark times,
And bearing witness 'gainst the fanes above,—
Surplice and scarf, the vestments primitive
Of Christian priests, in times "that tried men's souls,"
To see them like our own. Not short and scant,
Like those with which Rome clothes her priesthood now;
—Types of her 'minished Catholicity;—
But flowing down with reverend gracefulness,
Seen, at one glance, to be a Priest's own garb.
Why not seen here, when in high council met,
Those Priests are bowing, from their Bishop's hand,
To take the blood and body of their LORD?
I know not: save for cause just named. Poor cause
Indeed; yet one much knuckled to of late.
The seemly rites went on. The Gospel read,
The Father round him called his spiritual sons,
And taught them mighty truths, of CHRIST'S one Church.
All, all, was meet, and seemly done. The hymn
That angels sing, was sung by priests on earth,
And in that blessed body, broken yet one,
All were conjoined in mystic unity.
It was in truth a stirring scene. No heart
But felt it was a Council of GOD'S Church.
A reverend Father and his sons in CHRIST,
Met in high conclave, earthly things apart,
To act with but one heart, one mind, one eye,—
That heart, mind, eye, bent to the Church's good.
So, though with some sad thoughts, I turned away,
Thankful for all the glorious proofs we've kept,
That with the Ancient Witness we are one.

Another day came on. Within that church
My willing feet at hour appointed trod.
Yet strange the sounds that greeted then my ear,
And strange the sights that came upon my view:
Altar deserted—and a motley crowd
Gathered around: all robings cast aside.
E'en Rome's scant surplice were more meet than this;—
Some shred of Catholicity, than none.
But for one solitary gown, I sure
Had deemed it some Genevan gathering;
Some Westminster assembly of divines;
Or Saybrook's most profound conventicle:
All things, in truth, but Synod of the Church.
In vain I sought the lawn. Waited in vain
To hear the organ quell the noisy sounds,
And give due note, that all in order meet,
Bishop and Priests were entering GOD'S fane
In stillness, like the Church's calm divine,
To counsel, awed yet loving, for her weal.
But prayers were done, with few to make response,
And bustling business was the order now.
He, who my ears were wont to hear addressed
"Right Reverend Father in the Lord," was now
Or "Mr. Chairman" called, or "President."
And Reverend Brethren, Brethren now no more,
Were Gentlemen from such a place, and such.
Just like those world's assemblies, where men meet
To prate of liberty, now license grown,
And swell the noisy cry of sovereign fools.
Sat old Nicaea's Council thus? or that
Named of Byzance? or that of Ephesus?
Or Chalcedon? Those stalwart fourfold ranks,
Guarding the banner of the Church's Faith,
—Stained with the blood of many a martyred saint,
And radiant with the blazonry of heaven,—
From rude attack, or cunning strategy,
Of open schism, or heresy concealed.
Sate England's Convocation in this wise,
Before the unholy hand of sinful State
Barred up its door? Because, in very sooth,
Bold Priests(2) gave Hoadley's heresies right name;
And spake those words for their insulted LORD,
That George's courtly Bishops dared not speak.
Sit thus the Synods of that witness true,
Old Scotia's honored Church? With her LORD'S sign
Of suffering sealed, and rising in his strength.
Or e'en the Councils, wheresoe'er they be,
Of CHRIST'S Church Catholic, in all the world?
Why then shall Councils of his western realm,
Stripped of all ornature of priestly garb,
Casting away all use of priestly names,
Throw reverend examples to the winds?
And imitate poor gatherings of weak men,
Who swell and fluster in unchecked debate?
Or copy schism, and bask in nakedness?

S. G.

(1) In that curious work, "Roma Subterranea," are many figures copied from the walls of the Catacombs under Rome, and left by the primitive Christians, who worshipped there in time of persecution. Among them are Priests, clad in exactly our vestments.

(2.) It is well known that the Convocation was dissolved on account of the condemnation of Hoadley by the Lower House; and has never since been permitted to assemble. Their act of condemnation is the last thing in Wilkins' Concilia. "So bright a setting, betokens a brilliant rising."

ADVANTAGE OF THE STUDY OF LANGUAGES.

"Every foreign language, even a living one," says Schlegel, "must of necessity be acquired in a more exact manner than our own vernacular tongue. Thus the mind becomes sharpened for the perception of the general principles of language; and in the end we apply to the promoting and enriching of our own language that acuteness which we have been accustomed to exercise on others." Hence pre-eminently is the use of studying the classical languages.

From the London Morning Post.

THE CHURCH.

The Venerable Archdeacon Robert Wilberforce, M. A., has just completed the ordinary visitation of the East Riding of Yorkshire. He stated, in his Charge to the clergy, that when he addressed them last year his unacquaintance with local circumstances compelled him to confine himself to general considerations. More particularly the archdeacon called attention to the observance of the two sacraments, and, avoiding all theoretical expressions, respecting the propriety of which all sincere Churchmen may fairly be divided, alluded only to such doctrinal statements as might be conveyed in the express words of our service. "These," observes Archdeacon Wilberforce, "no minister can deny without subjecting himself, if his superiors do their duty, to prosecution and punishment, even if he be not withheld by common honesty from asserting one thing at the font and another in the pulpit. But my main object was to convey to you his Grace the Archbishop's disapprobation of a practice which had in some places insinuated itself, and which has doubtless contributed to those low and Socinian views respecting the sacrament of baptism too prevalent amongst us. My thanks are due for the cheerful acquiescence which was in general rendered; and I rejoice that the more regular celebration of the baptismal service has, in many cases, been introduced with less difficulty than was anticipated."

The Venerable Archdeacon has strongly recommended the revival of points of discipline which have, unfortunately, fallen into general disuse. The first is the practice of catechizing; and, until this is restored, we shall never see a generation grow up with any lively sense of their Christian privileges.

From the answers returned to his inquiries, the Archdeacon believes that this important duty has been in many cases insufficiently regarded. Often he found it stated that "there is catechizing before the confirmation." Sometimes he was told that "this is done in the Sunday School." One set of churchwardens averred that they "never saw the clergyman instruct the children." The duty is generally left to the schoolmaster, and that when performed, is seldom brought, as the rubric directs, before the notice of the congregation. This subject has been pressed on the attention of the clergy, who will doubtless insist on its proper performance.

Among the articles of inquiry issued by the Archdeacon, was one which respected the due celebration of the holy communion. The replies indicate that in some parishes this ordinance is not offered to the people more than four, sometimes not more even than three times in the year. The remarks of Archdeacon Wilberforce on this subject are worthy of serious consideration:—"This is scarcely a compliance with the letter of the 21st Canon, which orders that the holy communion shall be ministered so often as every parishioner may communicate, *at the least* three times a year. Every parishioner may be unable to attend on each occasion, and if each is *bound* to communicate at least three times in the year, he is certainly designed to be a more frequent attendant. *Exiguum est ad legem esse bonum.* But those who offer this feast to their parishioners four times a year, can hardly be said to render a legal obedience, much less do they yield an enlarged compliance to the spirit of the commandment.

It was recommended to the clergy to offer the holy communion to their people at the least every month. "If," says the Archdeacon, "you duly urge its importance—if you show them why it is essential, and that without it they cannot be considered Christians, you may expect, under GOD'S blessing, to see your communicants gradually increasing, and, supposing they came duly, to find all Christian graces flourish. And as a practical suggestion, I would advise you to keep a regular list (for your own use) of those who communicate. This will bring before your notice every occasional defalcation, and enable you to trace it to its cause. It will show who are really members of the Church, and thus guide you in the grand duty of intercession. It will impress on you with greater clearness the lamentable state of those who never approach the LORD'S table. They, too, are included in the number over whom we have cure of souls; yet which of us is adequately impressed with their miserable condition? They mix with us in the intercourse of life. They enter occasionally into the house of GOD. Their bodies will sleep like ours around its walls. Yet they are strangers to the means of union with CHRIST. The glorious privileges of the Christian kingdom are to them like a sealed volume. That the ordinances of the Gospel supply any especial assurance of GOD'S goodness and favor, or any peculiar claim to be heirs through grace of his everlasting kingdom, they either deny or forget."

Archdeacon Wilberforce has entered at length into the history of this sacrament, and traced the progress of its observance through the different ages of the Church. He has enforced a stricter adherence to the articles and homilies, and a more faithful conformity with the directions of the liturgy. He has impressed on his clergy the necessity of dedicating their whole powers to the work of the ministry; "for while," he remarks, "every other class has its monitors, it is reserved for our office to be monitors to ourselves. This renders our situation more dangerous: *Quis custodiet ipsos custodes?* And this is the great reason for regretting that those rules for our guidance which the Church has embodied in the Prayer Book are so imperfectly observed. Were it only that we lose an argument which would tell upon our lay brethren, and can expect from them little deference for a rule of which we are ourselves unmindful, this were, no doubt, to be lamented. Yet this is a small thing compared with the practical loss under which we suffer. By bringing before us a course of daily worship—by associating the several seasons of the year with those great events which ended in the establishment of the Church, and which form the central point in the world's history, by prescribing seasons of peculiar humiliation and self-denial—our formularies are calculated to infuse that devotional spirit which GOD'S grace only can give, but which is not to be expected except in an habitual use of the ordinances of His worship. If this were needful even for apostles—if they found it essential to give themselves to prayer as well as to the ministry of the Word—then cannot these laws, as inscribed in our Church's statute book, be judged superfluous? What effect might follow if they were better observed, if the clergy were again intercessors for the people in the full manner which the Prayer Book contemplates—what blessing we might expect from Him who answers prayer, and is present in our public solemnities—what advantages we should gain for our congregations—what solace in our own hearts, I will not at present observe. I take lower ground. I confine myself to a more restricted object. I ask you once a month, at all events, to give your people the opportunity of sacramental union with CHRIST. I entreat you to impress upon them its necessity. I beg that you will give to the season of Lent, at least, that decent observance which your promises demand, which your situation makes so important. Let the Church's protest on Ash Wednesday be no longer unheard. Let its meaning be enforced and illustrated. So shall we be free from the blood of souls, and acquit our own consciences in the day of judgment."

COMMUNICATIONS.

TO THE CLERGY AND MEMBERS OF THE CHURCH IN THE DIOCESE OF NEW YORK.

Brethren,—I am requested by the Missionary Committee of the Diocese of New York, to inform you that they are now fully organized, agreeably to their appointment, and for the discharge of the great trust committed to them, by the Convention. They feel the solemn importance of that trust. They are convinced that the missionary spirit enters into the very essence of the Christian character, and of all true regard and love for the Church. This, like every other branch of true evangelical charity, is rendered the most genuine and efficient in its influence, when it springs from that strongest concentration of sympathetic and benevolent regard which our Heavenly Father, in the order of His providence, and by the principles and precepts of His inspired word, would have us cherish where kindred, and civil ties, and Christian communion, draw the cords of proximity; where near observation gives the justest view of claim to benevolence; and where those, a care for whose souls is most immediately pressed upon us, need defence and deliverance from the manifold and dire ills flowing from the rejection of the Gospel, disobedience to its holy precepts, and hostility to its heavenly doctrines. We therefore ask our brethren of the diocese to afford us the means of doing the good for which the diocese has constituted us its agents. Our field of operation is a large and most important one. By your regularly constituted organ, the Convention, you have bid us, brethren, to do the LORD'S work in extending and strengthening, by missionary operations, the influence, within our section of the State, of that Gospel of CHRIST, and of that Church which He has made one with His Gospel, wherein is embodied all that, in sound religious and moral principle and duty, can insure the true prosperity of the commonwealth, the best interests of society, the choicest blessings of domestic life, and the temporal, spiritual, and eternal welfare of individuals.

No small portion of our sense of weighty responsibility, arises from the solemn reflection, that the want in a Christian community of a due manifestation of the efficacy of the Gospel, in the practical influences of its doctrines and precepts, must greatly cramp its efficiency, and counteract its operations, in spreading the Gospel beyond its borders, and risk the acceptableness of those operations with GOD, by the want, in their motives and principles, of the true faith of the Gospel. We need not say what mournful evidences of deficiency in the faith, the holiness, and the virtue of the Gospel meet us through the length and breadth of the portion of this state whose spiritual care and culture devolves, in the providence of GOD, and the order of His Church, on our diocese. On us, the Missionary Committee of the Diocese, the Church has devolved an important share of responsibility for that care and culture. We ask you, brethren, to cheer our hearts, and strengthen our hands, in fulfilling it. In the fear of GOD, trusting in Him, and humbly seeking, through JESUS CHRIST, His guidance and aid, we are prepared to act in your behalf. In the very outset of our operations, we need your immediate aid. There are at present no funds at our disposal. Even what was due to missionaries on the first of the present month, we have not to give them. By the first day of January next, we shall need, for payments which will then have become due, more than $1200. We have twenty-seven stations looking to us for the means of sustaining in them that Church of the living GOD which is the pillar and ground of the truth, and the divinely appointed medium of extending to men the unspeakable mercies of redemption through JESUS CHRIST. Our trust importunately demands that the number of stations be at least doubled. A proposition for establishing several other important and promising stations is now before us, and the consideration postponed for want of present means to incur the responsibility of maintaining them. The glory of our GOD and Saviour, the cause of His Gospel and its Church, and as blended with it, that of public morals and civil welfare, and the interests for time and eternity of souls perishing around us, require that we go forward.

Brethren, help us, and by the divine blessing, our diocese shall be the joy of the whole community in which GOD has placed it, for what it will do to maintain therein the benign influences of the holiness and virtue of the Gospel, and nurture the true spirit, and the evangelical affection, in which those influences should be more largely diffused. Help us speedily, for even our present limited operations cannot be sustained unless you do. Help us liberally, for there is wide field enough for all that you can enable us to accomplish. Help us willingly and cheerfully. We come not before you, let us frankly own, in the humiliating attitude of asking you, in your clemency, to do a charitable deed. We are your chosen agents for the application, in the sacred and important duty of diocesan missions, of the means which GOD and His Church require you to appropriate. In His holy and reverend name, therefore, we wait to receive, and faithfully apply what, in such a cause, your religion—its privileges, its consolations, its obligations, its claims, and its hopes for time and eternity—moves you to devote. We recognize in our appointment, not that of agents to devise and execute ways and means of getting money, but that of your representatives in applying what, from a conviction of duty as Christians and Churchmen, you may contribute to this important department of the cause of CHRIST and His Church.

Our present system of operations is limited to the period which will have expired on the first of April next. We wait with anxiety—may we not say with hope?—certainly with humble prayer that GOD would stir up the wills of His faithful people—to see what encouragement, under the application of the canon passed by the late Convention, we shall meanwhile have, greatly to enlarge those operations, and introduce such improved plans as may increase the efficiency of our agency in the important object committed to our care.

Finally, brethren, we trust we are not without your full sympathy in the solemn reflection that the present must be regarded as an eventful era in the missionary history of our diocese. The doings of the last Convention contained a clear intimation of the propriety of throwing off the cumbersome machinery of human appliances for working men up to occasional efforts in good works, and reverting to the great first principle of each Christian's obligation to be uniformly engaged in doing good, and communicating liberally of the means of doing it which GOD may afford him. If the appeal thus founded should fail, we know not what is to avert from our diocese the wo pronounced on the slothful servant. For its success, we look to the faithful labors of the clergy, and the devout prayers, and steady operative faith, of all among us who love our LORD JESUS CHRIST in sincerity.

In behalf of the Missionary Committee of the Diocese, I am,

Dear Brethren,

Very Affectionately,

Your Servant for CHRIST'S sake,

BENJAMIN T. ONDERDONK.

New York, October 11, 1842.

For the Churchman.

THE CATECHISM.

Rev. and Dear Sir,—Great are the pains which the Church, in her wisdom, has in all ages taken to bring up her children in sound doctrine and true piety. She knows that if a soul be educated in the right path, when it is old it will not depart from it. Consequently her endeavor has ever been to inculcate the principles of Catholicity almost from the cradle. I need not recite the regulations for the purpose, nor call your attention to the long probation of catechumens which existed in the primitive Church; nor need I stop to point out how true godliness decreased just in proportion as early instruction was neglected. Our own branch of the Church Catholic has not only taken high and wise ground on the subject, but provided, nay, sternly *required*, in her liturgy and canons, the use of all that is requisite. Yet it is greatly to be feared that these requisitions are too often neglected, and the children of the Church are allowed to grow up in almost total ignorance of her doctrines, principles, and mode of worship. Now, Sir, in the present day this is greatly to be lamented. Heresy and schism are raging with violence around us, error puts on forms the most seductive, and unless the young people are thoroughly instructed, the chances are that they may be misled and lost. I was once acquainted with a congregational society, *mis-called* an Episcopal church, which, for the space of some ten years, had been under the care of the same rector. During that period a generation had grown up, and large and sound might the parish have been, had the rector been a Churchman. But his wisdom was his own. The fathers, the Church, the bishops, were compelled to hide their diminished heads before him. The catechism and the canons were in his eyes antiquated folly; and the consequence was, that at the end of this long period most of the young people had wandered away to the various sects offering more excitement, and the few who did remain were, in common with the rest of the congregation, wholly ignorant of the Church, her principles, doctrine, and worship; and not only so, but from the multiform errors they maintained, doing injury to, and daily bringing deep reproach on the Gospel of CHRIST.

Now this is a gross case, but I believe that, in a minor form, this neglect is unhappily common in some dioceses. Some clergymen neglect the catechising of the children altogether; others depend solely on Sunday schools; a third class excludes the catechism, and teaches *only* the Bible; and a fourth class—an hermaphrodite and chaotic "persuasion," going by the various names of "*Low Church*," "*Evangelicals*," &c., (though by what right they came to appropriate to themselves these names I never could discover—I know only ONE Church, and ONE faith)—exclude all that is episcopal, and use only Presbyterian books, and Presbyterian doctrine in their schools. And therefore it is that I at present take the liberty of addressing you, that I may lift up my voice, and call the attention of my brethren more directly to the subject. It has been my lot not only to see, but to suffer deeply from such neglect, and therefore I feel more anxiously on the point. We are losing, especially in the west, hundreds at present, and thousands hereafter, both from this disregard of the provisions of the Church, and this negligence as to the canons.

I am well aware that there are many who have neglected this subject merely from thoughtlessness. No true Churchman—no honest man—will for a moment think of disobeying a canon when he remembers it; no one of ordinary modesty will set up his own private opinion in opposition to the Church; no one who regards the most solemn vows and promises which he can lay upon his soul—those of his ordination—will fail to be obedient so soon as he is made acquainted with his duty. For such persons, nothing else will be requisite than the quoting of the following rubrics and canon. As regards the others, I fear that there is no hope for them. When a man cannot see it to be his duty to obey the Church and fulfil his vows; when he prefers sectarian and novel schemes to ancient wisdom and practice; when he disregards the doctrine by which he calls himself, and the worship which he promised to preserve in its full integrity—why, I see nothing else for him than to leave him as he is, to be driven out at last, and compelled to assume his true position among sectarians, by the healthful growth of public sentiment and piety in the Church, and which it delights me to see is daily becoming stronger and more marked on such points.

In the following passages you will observe that PUBLIC catechizing *in the Church* is strictly required. Sunday schools may be of use; under proper management they have often proved invaluable, but it never was intended that they should take the place of the rector's especial teaching. As means of instruction, the Church, in her canons, has never recognized Sunday schools; and even if she had, while the canon and rubrics remain unrepealed they never could usurp the proper functions of the clergyman. Not only does the system of public catechizing produce an invaluable effect upon the children, but likewise upon the congregation; and he who would see his parish truly prosper, will find this one of the surest ways of attaining his end.

I. "A Catechism, that is to say, an instruction to be *learned by every person*, *before* he be brought to be confirmed by the bishop."

II. "The minister of every parish shall *diligently*, upon Sundays and holy days, or on some other convenient occasions, OPENLY IN THE CHURCH, instruct or examine so many children of his parish * * * in this catechism."

III. "Ye shall provide that he may learn the Creed, the LORD'S Prayer, and the Ten Commandments, and *all other things* which a Christian ought to know and believe to his soul's health," "and is sufficiently instructed *in the other parts of the Church Catechism*, set forth for that purpose."

IV. "The *ministers* of this Church who have charge of parishes or cures, *shall not only* be diligent in instructing the children in the catechism, but *shall also, by stated Catechetical Lectures and instruction*, be diligent in forming the youth and others in the Doctrines, Constitution, and Liturgy of the Church."—*Canon XXVIII. of* 1832.

I am, most truly yours,

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For the Churchman.

RESPONSES.

Mr. Editor,—I have lately come on to make a visit in this great city, and have already, as often before, found reason to admire the great superiority of city over country manners. And this has been manifested not merely on week days, but in an especial degree on Sunday. In some country churches, during the performance of divine service, the people will read the responses in such an odd, old-fashioned, bold sort of way, as almost to deafen one, and entirely to shock any person of delicate feelings. But in some of our city churches, the more modern usages are exactly observed, and the people conduct their part of the worship of GOD almost *sotto voce*, and sometimes hardly a single voice is audible. St. Paul's precept that the women shall keep silence in the churches, is not only literally observed, but is in a fair way of being obeyed by the other sex. This is as it should be, and it is to be hoped that the next pastoral letter will notice the fact with all due commendations, for good manners is certainly an important part of religion.

How thankful should we all be, that we don't live in the times of bishops, such as were some of old. I once heard of a bishop's commencing the Apostles' Creed, after having performed the preceding parts of the service alone; but no one responding, he repeated again, "I believe in GOD," but a proper silence still prevailing, he exclaimed, "Is there no man here who believes in GOD?" I am only surprised that such an uncouth old gentleman ever was admitted to the Episcopate.

For the encouragement of our brethren in this laudable custom of doing all things decently and in order, I have drawn up two or three reasons in favor of the practice of inaudible responding.

1st. Although the rubric commands that the people shall *say* (not mutter, nor whisper, nor mumble) the responses, yet this, if done aloud, will be apt to frighten strangers unacquainted with our service.

2d. It would awaken the children.

3d. It would disturb such as are disposed to engage in meditations on the vicissitudes of human life, or the hardness of the times, or the inconsistencies of their fellow Christians, all of which are profitable topics.

4th. It is entirely unnecessary, because we are not to be heard for our much speaking, and the devotions of the heart are as present to our Maker as those of the lips.

5th. It would enable the congregations to become better acquainted with the fashions, for not being obliged to keep their eyes upon their books so constantly, there would be time to make observations on things around.

6th It would tend to concentrate attention upon the sermon, now-a-days universally admitted to be the chief attraction at church, because as above stated, the minds of the people being unbent during the long service, could be strung forthwith, upon the announcement of the text, and more easily kept so.

7th. It would tend to conciliate our brethren of the "imperfect churches," who never having any thing particular to do (except to listen) in their own worship, would of course be more pleased with our conformity in this respect.

I could easily enumerate other strong reasons, but I trust the point seems sufficiently plain.

DELTA.

For the Churchman.

THE SURPLICE.

It is well that more attention is attracted to the proper use of this vestment. "The black gown," as a correspondent in the last Churchman correctly remarks, "is not a dress peculiar to the priestly office." And, it may be added, it is peculiarly inappropriate in color to the use of the sanctuary. Whilst *our* bishops will appear during service within the chancel rails—and even officiate there in black *robes*—it is almost in vain to urge attendance at certain times in surplices, and at others in gowns—and to expect that the former shall be more worn. Even at a baptism in church the rector will not wear a surplice, because of the little trouble of putting it on and off. Let them stand excused that are offended, if they are too particular—they may have been accustomed to other practice. In England, the black gown never enters the desk—much less the chancel. Even preaching in the surplice is not uncommon; and is almost, if not quite, invariable in cathedrals and collegiate churches. But here, it seems to be considered only proper for the reader in the desk; and, if the same person, also of the ante-communion service at the altar. It is *yet* worn by the priest administering the communion, but not always by all assisting thereat. If another reads, the preacher, habited in a black gown, sits either in the desk, or within the chancel, during the service. Why not, as in English parish churches, let him be shown to a pew or stall, to remain until the sermon?

One remark more as to gowns: the correspondent above alluded to says, "the black gown belongs rather to the University than to the Church,"—pray what is the Cassock's domicile? or has he, like many others, seen it so seldom of late that it was not in his mind at all? Its growing disuse causes melancholy to an

OLD CHURCHMAN.

For the Churchman.

ALL THE HERESIES TOUCHING BUT THE PERSON OF JESUS CHRIST CONFINED WITHIN FOUR HEADS.

—'there are but four things which concur to make complete the whole state of our LORD JESUS CHRIST, his Deity, his manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth; Arians, by bending themselves against the Deity of CHRIST; Apollinarians, by maiming and misinterpreting that which belongeth to his human nature; Nestorians, by renting CHRIST asunder, and dividing him into two persons; the followers of Eutyches, by confounding in his Person those natures which they should distinguish. Against these there have been four most ancient General Councils; the Council of Nice, to define against Arians; against Apollinarians, the Council of Constantinople; the Council of Ephesus against Nestorians; against Eutychians the Chalcedon Council. In four words, ἀληθῶς, τελέως, ἀδιαιρέτως, ἀσυγχύτως, *truly, perfectly, indivisibly, distinctly*; the first, applied to his being GOD; and the second, to his being man; the third, to his being of both One; and the fourth, to his still continuing in that One both; we may fully, by way of abridgment, comprise whatsoever antiquity hath at large handled, either in declaration of Christian belief, or in refutation of the aforesaid heresies: Within the compass of which four heads, I may truly affirm, that all heresies which touch but the Person of JESUS CHRIST, (whether they have arisen in these latter days or in any age heretofore,) may be, with great facility, brought to confine themselves. We conclude therefore, that to save the world it was of necessity the Son of GOD should be thus incarnate, and that GOD should so be in CHRIST, as hath been declared.' *Hooker, Ec. Pol. book v.* § 54.

For the Churchman.

COUNTRY CONVERSATIONS—EXTRA.

Old woman. Well, where's our young friend, Mr. Scarlet, this summer?

Ego. Why, haven't you heard?—he's gone to *Rome!*

Old woman. La! me! suz! (*raises her glasses*) I knew it—I told him so, the last time he was reading "them Tracts!"

Ego. Ah!—well, he's just finished, and writes me he never loved the Church so well, or saw through Roman errors so clearly! You may not understand me! the letter was postmarked "Rome, N.Y."—a harmless little town on the Erie canal, where he is [illegible]

ODDS AND ENDS.

For the Churchman.

MISSION TO CHINA.

Mr. Editor,—Please to publish the following extracts:

From the London Sun of Sept. 3, 1842.

"BUTCHERY IN CHINA."

"Arrangements were made for an attack in three columns, two of which were gallantly led by Sir H. Gough and Sir W. Parker in person. Nothing could exceed the bravery of the troops. They contrived to surround the Chinese, and quite bewildered them. *The carnage was dreadful, being more a butchery than a battle.* Ignorant of the laws of civilized warfare, the poor creatures knew not how to surrender, and were massacred. Not less than a thousand of them, including a great number of Mandarins, were killed or drowned in the canals, whereas of the British troops only 3 were killed and 22 wounded. The encampments, and such of the buildings as had been occupied by the enemy, were burned, and the grain-magazines thrown open to the populace, who speedily emptied them."

From the Report of the Committee of the Board of Missions, to whom was referred the Report of the Foreign Committee, June 24, 1842.

"By this time there is no doubt that he [Dr. Boone] is at Amoy, devoting all his energies to the great enterprise to which his life is given. To this effort of Christian love it seems most probable that the reward which is assured to them who 'wait upon the LORD,' is soon to be vouchsafed. When He would send His Son into the world, that all the nations might attend and hear His voice, He *caused the din of war to cease throughout the earth*, and turned the overshadowing greatness of the Roman empire to account, for the extension of His Gospel and the foundation of His Church. The British arms are now, it seems most probable, to be the pioneers, to open for the cross a passage to the very heart of China. What *thanks* are due to GOD that we may be the honored instruments of bearing its saving knowledge to the hearts of Chinamen!"

Signed by the Rt. Rev. Bp. Doane, Chairman; by the Rev. Drs. Dorr and Henshaw; and Messrs. R. H. Gardiner and Joseph Lovell.

Your present correspondent, Mr. Editor, is a decided friend to the mission to China. He believes, however, that the pioneers of the Church ought to have the wisdom of the serpent and the innocence of the dove; that the "poor creatures" in China will be very apt to identify the religion of the English nation with their mode of warfare, and that a system propagated by the sword among its deadly opponents will not make a very lasting impression in its favor. When GOD would send His Son into the world to proclaim peace and good will, "He caused the din of war to cease." Legions of angels might have been summoned to surround and bewilder his enemies, and make a dreadful carnage; but no; to those who would command fire to come down from heaven, the Saviour turned with sharp rebuke and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Let us act, then, upon the principle that "he that believeth will not make haste;" and when we think of the countless emigrants—members by baptism of the Church of England—who are now scattered throughout our western country as sheep without a shepherd,* let us not fail to remember, that it had

* What say the more devoted ministers of the English Church to [illegible] and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Mat. xviii. 12.

been "better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered to them." 2 Peter ii. 21.

A MISSIONARY AT THE WEST.

THE CHURCHMAN.

SATURDAY, OCTOBER 22, 1842.

DIOCESAN COMMITTEE.—We ask attention to the Address of our Bishop to the clergy and members of the Diocese of New York. It will be found on our first page. Most earnestly do we hope that the prompt movements of our Diocesan Board, seconded by the appeal of the Bishop, will meet with the zealous co-operation of all the churches of the Diocese.

THE CLAIMS OF EPISCOPAL BISHOPS EXAMINED, *in a series of letters addressed to the Rev. S. A. M'Coskry, D. D., Bishop of the Protestant Episcopal Church of Michigan. By* GEORGE DUFFIELD, *Pastor of the First Presbyterian Church of Detroit.* Detroit: Morgan Bates, printer.

It is the genius of Christianity to build up, and of infidelity to pull down: the one deals in the positive, the other in the negative; the one delivers truth, the other starts objections. A firm persuasion of the truth, wrought in the mind by the power of the HOLY GHOST, is the blessed privilege of all good Christians; as well of those who have embraced their faith from a consciousness of its adaptation to their wants, as of those who are trained to develop its grounds and to combat the objections which "the subtlety of the devil or men worketh against it." *Aut videt, aut vidisse putat,* is descriptive of the skeptic and the half learned, who are always in a mist, and forever see, or think they see, difficulties which a better temper of mind or a better knowledge of their subject would have enabled them to avoid.

There is no principle of the doctrine of CHRIST more simple and intelligible than that of ordination; none more sublime, more worthy of GOD, and suited to the wants of man; none more congruous to reason and to the previous dispensations of GOD to man. It gives us the unspeakable comfort of a present authority granted to man—at first *immediately* by CHRIST himself to the apostles, and afterwards *mediately* through those deriving their commission from the apostles—to deal with men in things pertaining to GOD; the blessed assurance of the presence among us of an order of men who are *sent* by GOD to make known to men His will and to lead them in the way of salvation. But however simple the principle, however suited to the wants of man and agreeable to the general dealings of GOD in providence and nature, we must expect that it will find no more favor with men than the immortality of the soul, the resurrection from the dead, the final judgment, or the Being of GOD; but that it, equally with the other principles of the Christian Religion, will be assailed by the objections of a captious infidelity.

We have remarked, on a former occasion, that Bishop M'Coskry has advanced the principle of ordination, or of a *mediate* commission to act as an ambassador of GOD, and that Mr. Duffield has denied this principle, and set up the visionary and fanatical claim of an *immediate* commission in its place. Bishop M'Coskry has presented the New Testament arguments for such power of ordination or *mediate* commission being designed to be continued in the Christian Church; and the first of his proofs, in the order of their arrangement, is the election of Matthias. On the present occasion, we propose to notice Mr. Duffield's *objections* to this one of the Bishop's arguments.

Bishop M'Coskry regards the election of Matthias as the concurrent act of the eleven apostles; on which Mr. Duffield remarks:

"Now, the first thing I have to say on this subject is, that there is no *proof* that the other apostles co-operated with Peter in the transaction of selecting Matthias to take the place of Judas. They may, or they may not, have been present. All that we know on the subject is, that there were about one hundred and twenty disciples, men and women, who co-operated with him. 'In those days Peter stood up in the midst of the *disciples*, (not apostles,) and said, (the number of the names together being about one hundred and twenty.') The fact can only be of service to you as far as Peter is concerned. It was his proposition—right or wrong—and none others.

"If you say that he acted for, or in the name and with the concurrence of, the other ten, you say what is neither written nor fairly to be implied."

In his address on the occasion, St. Peter says, "For he Judas was numbered with us, and had obtained part of *this* ministry." By turning to the gospel of St. Matthew, we find that Judas was numbered among the twelve, that he was sent and empowered by CHRIST, (Mat. x. 1-5,) that he was one of those to whom the power of binding and loosing, (Mat. xviii. 18,) and of judicature, (Mat. xix. 28,) had been promised. When, therefore, St. Peter says that "he (Judas) was numbered with *us*, and had obtained part of *this* (our) ministry, the presence and concurrence of the rest of the apostles will, we apprehend, be allowed by the candid reader to be at least "fairly implied."

Mr. Duffield proceeds:

"In the next place, I remark, that, so far from Peter and the apostles endowing Matthias with power, the matter was submitted in the most democratic manner, to the one hundred and twenty disciples assembled on the occasion; and '*they* appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.' In order to make this fact available for your purpose, you must prove that they, who appointed those persons, were the apostles. This I deny, and call for proof. Luke is very careful to tell us that there were about one hundred and twenty disciples present, and that Peter rose up in the midst of them, without ever saying a word about the apostles, or bringing them into view at all in the transaction. Whatever appointing power, therefore, was exercised, it would appear, from Luke, that it was the Congregational Assembly that exercised it. *They* nominated and selected the individuals."

Who appointed? inquires Pool on the place in his *Synopsis Criticorum;* and he answers, on the authority of eminent critics, "The eleven, truly, to whom St. Peter's discourse is addressed." "The apostles and the rest of the faithful nominated the two by common consent." Pool was a Presbyterian, but not such an one as Mr. Duffield; who, in his zeal against Episcopacy, here espouses the Congregationalist as elsewhere he does the Quaker hypothesis.

In the 13th verse of the Acts, the eleven apostles are mentioned by name; in the 14th verse, the eleven are said to continue with one accord in prayer and supplication; in the 15th verse it is said that St. Peter stood up in the midst of the disciples, (one hundred and twenty in number,) and proposed the election of a suitable person to receive the "bishopric" of Judas. From the 17th verse, "he was numbered with us and obtained part of this ministry," it is fair to infer, (and such is Dr. Hammond's paraphrase,) that although St. Peter spoke in the midst of the disciples, he addressed his speech immediately to the rest of the eleven; and if so, then when at the conclusion of the speech the historian remarks, verse 23, "And they appointed two," it is most natural to refer the *they* to the eleven apostles. This view is supported by the authority of the best commentators, who represent the apostles as appointing with the consent of the whole assembly. What more proof can Mr. Duffield desire?

"In the third place I would remark, that Peter never, from the beginning of his speech to the end, breathes a note of either himself or of his fellow apostles, conferring apostolic power on Matthias. He submitted the nomination to the members, and then proposed to refer the final decision to the LORD, by means of lot."

When Mr. Duffield wishes to contradict the Bishop on one point, he is positive that the whole assembly nominated: "*They* nominated," &c. When he wishes to contradict him in another point, he is equally positive that St. Peter nominated: "He submitted the nomination," &c. Any thing for the sake of an objection.

We now come to another objection to the perpetuity of the apostolic office, and one on which Mr. Barnes, Mr. Duffield, Archbishop Whately, and others of the same stamp, lay so much stress, that we are induced to speak of it at some length. Their argument is, that the chief office of the apostles was to be WITNESSES of CHRIST's resurrection, and that this office is one in which they could have no successors. Mr. D. shall state the argument at length:

"In the fourth place, Peter states what he understood to be the qualifications for the apostolic office, as well as the great design of the office itself; and in all he says on this subject, there is not a hint dropped, or intimation given, of power to rule and govern the Church of GOD, and to do 'the things which CHRIST would have done had he remained on the earth.'

"The grand object, and duty, of the apostolic office, and for which he says, 'must one be ordained,' he most unequivocally tells us, was to be 'a witness with us of his (CHRIST's) resurrection.' This accords precisely with what CHRIST had told the apostles, just before He ascended to heaven. 'Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be *witnesses unto me*, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' Their office was to bear witness of the fact of CHRIST's resurrection. This was to be testified throughout the world; and if the ecclesiastical legends are correct, the apostles so understand it, and spread themselves throughout the world, dividing it among them to announce the wondrous fact. * * * * * * *

"The qualification for this office, which Peter believed and declared to be essential, was that they should have been the intimate companions of CHRIST, from the time of His baptism, till His ascension—it being certainly a reasonable idea, that they, who were to be witnesses, should be fully and personally conversant with the person, character, and habits, of whom they were to testify. This qualification, thus affirmed to be essential, proves, conclusively, that the apostolic office was not to be perpetual. None but those who had seen CHRIST personally, both before and after his resurrection, could be competent witnesses of the fact of his resurrection. The world was to be put in full possession of the evidence of this fact, by the testimony of twelve men, the credibility of whose testimony should be confirmed by their miraculous powers. After the completion of their testimony, all that was peculiar to their apostolic office, ceased. If you claim its perpetuity, you must produce the essential qualification, that you 'companied with (the other apostles and disciples) all the time that the LORD JESUS went in and out among them, beginning from the baptism of John, until that same day that he was taken up from them.'" Acts i. 21, 22.

Now in reply to this objection, we might insist on the fact that the apostles were something else besides *witnesses.* They are represented as Ἡγούμενοι, *leaders or guides;* as Προϊστάμενοι, *presidents* or persons set over the people; *pastors* or persons to whose care a flock was committed; Οἰκονόμοι, *stewards*, or such as are set over the family of CHRIST to manage its concerns; and *ambassadors* or persons commissioned by CHRIST to act in his stead with men. All these are offices which are transmissible, and in which the apostles might easily have successors; which would be as much needed in after ages of the Church, as in the first age, and in which, therefore, we might reasonably anticipate that the apostles would have successors; and we might therefore fairly insist on the injustice of singling out one feature of the apostolic character, because of its supposed temporary nature, in order to disprove the perpetuity of the apostolic office. However, we waive this consideration and meet our opponents on their own ground. Will they stick to this their last and favorite ground? If we show them that the apostles not only might have had, but that they actually have had, an order of men, reaching down to the present day, to succeed them in their office of witnesses to the resurrection of CHRIST, in the same distinctive sense in which they were themselves witnesses, will our opponents then grant the perpetuity of the apostolic office? We fear not; for

A man convinced against his will
Is of the same opinion still.

But we will see: and so in reply to their argument we say that we admit the premiss, but deny the inference. In other words, we admit that the apostles were ordained to be WITNESSES of the resurrection of CHRIST; but we deny that they have had no successors in this office.

To show this we need but remark, that *to be* a witness of CHRIST's resurrection, and to be an *ordained* witness, or to bear the office of a witness, are different things. The evangelists inform us that Mary and other women were witnesses of CHRIST's resurrection, and St. Paul refers to above five hundred brethren who were witnesses to the same fact. These were all contemporaries with the apostles and were with them eye-witnesses of CHRIST's resurrection; but we nowhere read that Mary and the other women or that the whole five hundred mentioned by St. Paul were *ordained* to be witnesses of this stupendous fact. We say with Mr. Duffield, laying the emphasis, however, on a different word, that St. Peter "most unequivocally tells us that of those who companied with CHRIST 'must one be ORDAINED to be witness with us of His resurrection.'" The *distinctiveness* of the apostles lay not in being witnesses—for this honor they shared in common with hundreds and probably thousands of their contemporaries—but in being *chosen* or *appointed* witnesses of CHRIST's resurrection. The testimony to this glorious event is still continued to the world; only, from the necessity of the case, a change is made in the mode of the testimony. Mr. Duffield and all private Christians, if they do their duty to an unbelieving world, are as much witnesses of CHRIST's resurrection as were the women and the five hundred brethren mentioned by St. Paul, the difference being that whereas the latter were *original* or eye-witnesses, the former are *continuous* witnesses attesting the same fact through the medium of the early records of our faith. It has pleased the divine wisdom, however, not to leave this important testimony, either in its origin or its continuance, to unknown and irresponsible witnesses, but to confide it to known and responsible witnesses; and accordingly we find that as private Christians have succeeded to private Christians, so bishops have succeeded to apostles as the *chosen* and *ordained* witnesses of CHRIST's resurrection. A difference indeed there is, from the necessity of the case, as to the *mode* of testimony, the former being *original* or *eye-witnesses*, and the latter testifying on the authority of the former. But this difference touches nothing which was peculiar to the apostles; for what *distinguished* the apostles was not their being *eye-witnesses*, but their being *ordained* witnesses; and hence we affirm that the bishops of the Church in the present day have succeeded the apostles in the *office* of witnesses, and that they are witnesses of CHRIST's resurrection in the same *distinctive* sense in which the apostles themselves were witnesses.

"The world," says Mr. D., "was to be put in full possession of the evidence of this fact [the Resurrection] by the testimony of twelve men, the credibility of whose testimony should be confirmed by miraculous powers." We take the testimony to prove the fact of the Resurrection and other miracles, and not the miracles to prove the credibility of the testimony; and with this qualification, we accept Mr. D.'s statement, and thankfully acknowledge the goodness and wisdom of GOD in appointing *public* and *responsible* witnesses to this momentous fact out of the great number of *private* and *irresponsible* witnesses whose vague testimony would have passed for little better than idle rumor. "Him," says St. Peter, (Acts x. 40, 41,) "GOD raised up the third day and showed him openly: Not to all the people, but unto witnesses CHOSEN BEFORE of GOD." And we do but state a like and equally incontrovertible fact when we add, that "the world was to be" KEPT "in full possession of the evidence of this fact"—the foundation of the Christian faith—"by the testimony" of an order of *qualified* and *responsible* men, selected in every successive age from the great mass of *unqualified* and *irresponsible* Christians, and *ordained* for the specific purpose of maintaining and propagating, transmitting and defending, the original testimony. "After the completion of their [the Apostles'] testimony," proceeds Mr. Duffield, "all that was peculiar to the apostolic office ceased." This we deny: the original or eye and ear-testimony ceased, but this sort of testimony was not *peculiar* to the Apostles, but belonged to them in common with Mary Magdalene, Mary the mother of James, Salome, Joanna, Cleopas, and at least five hundred brethren whose names are not recorded. That which was peculiar to the Apostles in contradistinction to other Christians of their own age, was, that they were ORDAINED witnesses of the Resurrection; persons who were not only possessed of a knowledge of the fact, but authorized, empowered, commissioned, and specially commanded, to proclaim the fact to the world. And it is equally in the teeth of reason and of fact to say, that this wise and gracious provision of confiding the testimony of the Resurrection to competent, qualified, and responsible witnesses, to "witnesses CHOSEN BEFORE of GOD," was abandoned after the death of the Apostles, and that the testimony was thenceforward left to the mercy of chance, caprice, and impulse. Reason would lead us to anticipate that our LORD would not leave the fulfilment of his gracious promise—"Lo I am with you always, even unto the end of the world"—to such contingencies; but that the same plan which approved itself to the Divine Prescience in the first age would ever after be continued: and the anticipation of reason is verified by history, which avouches the fact that "all that was peculiar to the Apostolic office," as witnesses of CHRIST's Resurrection, far from *ceasing* in their own persons, has been continued in the Church in the persons of the bishops, their successors, to the present day; and thus confirms the assurance that it will be perpetuated to the end of time.

But Mr. D. demands, perhaps unwittingly, another "essential qualification" for the apostolical office. "If you claim its perpetuity," he says, "you must produce the essential qualification that you 'companied with (the other apostles and disciples) all the time that the LORD JESUS went in and out among them, beginning from the baptism of John until that same day that he was taken up from them.'" We answer, that every person who is now invested with the apostolic office in the Church of CHRIST does produce this "essential qualification" as far as the change of circumstances allows. For who was Matthias before he was numbered with the apostles? Not an apostle certainly, nor yet a common disciple; but one of a class of disciples who "companied *with the apostles* and *other disciples* all the time that the LORD JESUS went in and out among them." It is thus apparent from the narrative, that Matthias was neither an apostle nor a private Christian, but that he was one of a class possessed of distinctive qualifications of its own. Ancient commentators, who possibly knew as much of the matter as Mr. Duffield, tell us that he was one of the seventy. Need we point Mr. Duffield to the parallel? Need we tell him that in all ages of the Church, and even at this day, every man who is raised to the College of Bishops is chosen, not from the disciples promiscuously, but from a particular class, who have long *companied with the bishops* in their ministrations to the other disciples, and who are thus peculiarly qualified to become in their generation the pre-eminently authorized and commissioned witnesses of CHRIST and the Resurrection to the world? The Presbyters of the Church, and they alone, as an ordinary rule, have always, in the apostolic as well as in the subsequent ages, possessed the "essential qualification" which fitted them to be *ordained* to be, *with* the apostles and their successors in office, witnesses of that stupendous fact, the foundation of the Christian Religion, the Resurrection of JESUS from the dead.—This is our position, and corroborated as it is by the unanimous sense of the Christian Church of all times and places, no dissenter from the Church will ever be able to disprove it, unless he bring from the Scriptures themselves a clear case of the *mediate* ordination to the apostolic office of a witness, either man or woman, who was before only a private Christian. (The ordination of St. Paul, like that of the other contemporary apostles, was *immediate.*) To have access to the person of JESUS, "from the baptism of John until that same day that he was taken up," was indeed an "essential qualification" for the apostolic office in the Presbyters of the first age; but all who believe in the *universality* and *perpetuity* of the Christian faith, may see a very good reason why that specific qualification has not been demanded in the Presbyters of all *places* and all *times*.

We have said enough, we think, to show that the fallacy of Mr. Duffield, Mr. Barnes, and Archbishop Whately, consists in confounding ordained witnesses with eye-witnesses. They say justly that the apostolic office consists in being witnesses of CHRIST and the Resurrection, and then argue on the assumption that their office consists in being eye-witnesses of the same. Let them prove their unwarranted assumption, and nobody will dispute their inference that the office of the apostles was not perpetual, but temporary, and confined to their own age. But this they never will do; and before they attempt it, they may do well to consider whether the assumption itself has not a strong smack of infidelity. For who are infidels but they who require the witnesses of the Resurrection to the present age to avouch the fact from their own personal knowledge? Who are infidels but they who refuse to believe the Church of the present age, when she speaks as the Witness of the Resurrection, because she attests a fact which happened 1800 years ago? And what need has Archbishop Whately to speak as an *authorized* witness, what need have Messrs. Barnes and Duffield to profess themselves *authorized* witnesses of CHRIST and the Resurrection, if the original testimony be alone sufficient?

That the danger of infidelity is not wholly imaginary is apparent from the very next words of Mr. Duffield.

"Moreover, you must prove the credibility of your testimony, by the miraculous power of the Holy Spirit, with which JESUS CHRIST promised to endow His apostles, and to fit them to be efficient witnesses to Him throughout the earth, Acts ii. 8. Then, but not till then, can I recognize you to be an apostle, or the successor of an apostle, or can you legitimately claim either *the office*, or the *title* of an *apostle*. The Roman here is much more consistent; for whatever we may think of his miracles, he claims to have the apostolic power of working them."

Surely, this is strange language from a professing Christian. "The grand object and duty of the apostolic office"—these are Mr. Duffield's own words—"and for which he (St. Peter) says, 'must one be ordained,' he (St. Peter) most unequivocally tells us was to be a witness with us of his (CHRIST's) resurrection.'" And yet when the bishops of the Christian Church in the present age, profess to have succeeded to the apostles in the same office, and attest the same fact, a man who calls himself a Christian refuses to recognize their *office* as witnesses, declares that they are not efficient witnesses, and calls on them *to prove the credibility of their testimony by miracles.* The infidelity of such a demand is common to Collins, Paine, and the whole tribe of modern Deists; its folly in demanding miracles in proof of testimony, instead of accepting testimony in proof of miracles, "George Duffield" may claim to himself.

We must trespass on our readers with another quotation from Mr. Duffield:

"I remark, further, that there is no proof that Peter and the disciples acted by divine revelation in this transaction, but direct proof to the contrary. You say, that, by virtue of their *inference* from the prediction concerning Judas, 'they, therefore, under the guidance of the Spirit, which was to lead them into all truth, appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, thou, LORD, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry—apostleship, from which Judas, by transgression, fell, that he might go to his own place. And they *gave forth their lots*, and the lot fell upon Matthias, and he was numbered with the apostles.' The utmost you can plead for Peter and the disciples is, that they inferred, from Psalm 109, that they ought to do this. But will you claim such an inference to be a revelation? Before you do, you must prove that it was a perfectly legitimate inference. This you cannot do. It does not follow, that because GOD predicted the vacancy would be filled, therefore, the apostles had power to fill it. It is a non-sequitur. He might choose to do so himself, directly, as the LORD JESUS CHRIST actually did, in the case of Saul of Tarsus.

"Should you say, that they were led to this understanding and practical application of the prediction, by the Holy Spirit, you are required to prove it. The Spirit had not yet been given them, according to 'the promise of the Father, which, (said CHRIST,) ye have heard of me.' They were actually waiting for it, according to His command. You are not allowed, therefore, to put in the plea of Peter's infallibility here.

"Besides, the very fact that they prayed for direction, and still more especially, that they cast lots, and so determined the matter, abundantly and conclusively refute the pretence, that they acted by inspiration of the Spirit.

* * * * * * *

"Judas had apostatized, and hung himself, before CHRIST had risen. His wretched end therefore left a vacancy; and believing that twelve was the number whom CHRIST had determined to be the witnesses of His resurrection, Peter, without adverting to the Saviour's miraculous agency, and prerogative, as head of His Church, himself to call and commission his apostles, might naturally think that some election or measures on the part of the disciples were necessary, to supply the vacancy. The Spirit had not yet been poured out upon them—they had not yet received the power promised; and what, therefore, more natural, than that Peter, acting as he did, without divine direction—which his conduct proves—should have erred in his *reasonings*, and proposed inconsiderate measures? especially when the Master had required them to *wait* in Jerusalem, evidently teaching them to attempt nothing, till they had received the promise of the Father? All, therefore, that you say about its being 'highly probable,' that CHRIST had instructed them specifically on 'this subject,' to do as Peter did, and about the other apostles consenting to it, and thus proving they 'had received special instructions on this subject from himself, is to no purpose. The apostles were wont to quote the authority of JESUS CHRIST, whenever they had it, for what they did, and not to reason. I therefore may return your remark, and say, that, if they had the special instruction of CHRIST to supply the vacancy of Judas, as you teach they had, 'it is singular' that Peter should have entered into an argument about it, and inferred it from a prophecy, and the 'more especially' when his prescription plead, it would have been instantly conclusive and imperative."

We admit that the HOLY GHOST was not given at the time of Matthias's election; neither was He given when Moses wrote the law, nor when Isaiah prophesied. That is to say, the HOLY GHOST was not then given in that plenitude of promised gifts which, after the effusion on the day of Pentecost, distinguished the Christian Church. In *a qualified sense*, however, the HOLY GHOST was given before the day of Pentecost, as well for the purpose of miracles and extraordinary inspiration as for the government of private conduct; in *such* sense, we may add, as He is even now given to those who are out of the Church; viz., to prevent and qualify them, if haply they will follow His blessed inspirations, for a participation of those more blessed gifts which are found only in the unity of the Christian Church. Plainly indeed, if the HOLY GHOST were so given to David as to enable him to predict the defection of one designated apostle and the election of another in his room, He might have been so given to St. Peter and the rest of the eleven as to guide them in giving completion to the prediction. But in truth all this is foreign to the purpose. All that we contend for is the election, appointment, or designation of Matthias to the apostolic office; the energizing gifts for the exercise of the office are a distinct thing from the office; and these, as Bishop M'Coskry explains, were not received by Matthias or by any of the apostles until the day of Pentecost. Then, and not before, the HOLY GHOST was poured in his plenitude on the Church of CHRIST, and gifts were imparted to all the members suited to their several vocations and stations in the Church. Indeed, we should not quarrel with Mr. Duffield if he referred, as some of our own authors do, the *ordination* of Matthias, in the strict sense of the term, to our LORD's *immediate* act; for we rest on this case mainly as a proof that the apostles, in the very commencement of the Church, were careful to fill the vacancy occasioned by the death of Judas, by the *election* or *designation* of another to the office. This fact established, there is no fear that Christians, whose duty it is to follow the apostles as they followed CHRIST, will not be governed by the apostolic precedent. When Mr. Duffield, therefore, seeks to disparage the conduct of the apostles, and to show that their precedent, or, as he is pleased to consider it, the precedent of St. Peter alone, is wrong and ought not to be followed, he offers an issue which it might be a duty to accept from a professed infidel, but which it is gratuitous to pursue with a professed Christian. We have no wish to have a better Church than was formed by the apostles, and are but too happy to follow in their steps, or in the steps of the blessed apostle St. Peter, despite of the insinuation that he "erred in his *reasoning*, and proposed inconsiderate measures."

"The very fact that they (the apostles) *prayed* for direction," is in the above extract alleged by Mr. D. as a refutation of "the pretence that they acted by the inspiration of the Spirit." Has Mr. D. forgotten our Saviour's prayer at the grave of Lazarus? It is truly painful to mark the skeptical temper and tendency of Mr. Duffield's objections.

In the conclusion of the last extract, Mr. D. remarks that if the apostles had pleaded our LORD's prescription, the prescription so pleaded would have been instantly conclusive and imperative. It certainly ought to have been, and probably would have been, with an ingenuous and dutiful mind; but we fear it would not have been with a man of querulous and pragmatical temper, consulting the Scripture only to confirm himself in a preconceived opinion. Such an one, we fear, might still have argued that at the time the prescription was pleaded the HOLY GHOST was not given, and have called for "proof" that the apostles received and rightly understood the prescription.

There are other things in this same chapter which we had intended to notice, but we have already far exceeded our limits.

We owe an apology to the excellent Secretary and General Agent for Domestic Missions of the General Missionary Society, for having omitted to insert the stirring appeal of the Domestic Committee in our paper of this week. It shall appear in our next.

THE MODERN COUNCIL.—If, as is said by a leading mind of our age, poison is best given in verse, the lines on our first page show that its antidote may also be administered in the same way. They will probably be censured by many of our readers; but for our own part, we thank the author while we feel his sting.

SAUL, A MYSTERY, OR AN ANCIENT TALE AND MODERN MORAL.—We are much pleased to see that Wiley & Putnam announce that they have now in press a new poem with the above title, from the author of "Athanasion." We have the promise of a few extracts for the gratification of our readers before the work is published.

We are happy to learn from the publishers, that "Athanasion" finds a ready sale in England, a fact which must be highly gratifying to the author.

The consecration of the Rev. Dr. Johns, as Assistant Bishop of Virginia, took place at Richmond, on Thursday, 13th inst., at the Monumental Church. The ceremonies on the occasion were solemn and imposing. The sermon was preached by the Rt. Rev. Bishop Ives. The rite of confirmation was performed by the venerable Bishop Griswold, of the Eastern Diocese.

The Rt. Rev. the Presiding Bishop Griswold passed through our city on Thursday, on his return from the consecration of the Rev. Dr. Johns, at Richmond.

The Rev. Sheldon Davis, our worthy missionary at Pleasant Valley and Lithgow, Dutchess co., is now in the city in the hopes of raising money to enable his parish to complete the erection of a suitable building for divine service. The object is excellent, and we earnestly hope that the application of Mr. Davis may prove successful.

FOREIGN MISSIONS.—We rejoice most heartily at the noble prospect which is opening on the Church Catholic through the instrumentality of the Church of England, in spreading the Gospel in foreign, and especially in heathen lands. Dr. Macgowan of the Jerusalem Mission writes, under date of July 1st, 1842:

"We are going on wonderfully well in Jerusalem, and only wonder at the absurd reports of the opposition and insults we are said to have met with. I can most truly say, that since our arrival here we have not experienced the least annoyance or disrespect from either the public authorities or the inhabitants. On the contrary, we are on terms of charity with all men; they having got accustomed to our faces, and we to theirs. In fact, we feel ourselves quite at home, without being so unnatural as to forget old England. The bishop is quite recovered, except feeling a little weak from his late illness. With the blessing of ALMIGHTY GOD, he and his family are preserved in peace and safety. The climate is much better than I had expected; we have always after sun-set a fine cooling land-breeze, which takes off the extreme heat of the day."

"The various tongues which are spoken here cause no small impediment to the missionary in the commencement of his labors. Jerusalem seems to be the seat of every religion as well as of every language. The Hebrew and Greek are here living tongues; in addition to which there are the Arabic, Turkish, Coptic, Syriac, Abyssinian, Armenian, German, Spanish, and Italian languages. The three latter are at present my principal medium of communication. To the above list may be added the English, which, in connexion with the Anglican bishopric and our own mission, will henceforth, with GOD's blessing, be permanently established in the Holy City."

The Rev. F. Churton, in a letter dated Auckland, New Zealand, March 17th, 1842, says:

"It will be already known to you by other channels, as well as by the papers I have forwarded, that on 28th July, 1841, the first stone was laid, by his excellency the Governor, of the church of St. Paul, in Auckland. The building is in rapid progress; the foundation and walls are now several feet high; 120,000 bricks are on the ground; several bricklayers are actively at work, and we are in hopes of having it roofed in, to enable us to assemble for divine service, in the course of a few months. It will contain 600 sittings, of which one-third will be free. Our own contributions are now about 600*l*., (actually paid,) whereby we are entitled to an equal grant from the colonial treasury. We trust to be assisted by the donations of friends and well-wishers in England. For the present, divine service is performed in the court-house, under permission from his excellency the Governor. It is a large and lofty building, accommodating about 200 persons. Our evening congregation does not exceed 100, but in the morning the number far exceeds the room. In addition to these, divine service has hitherto been performed at the jail; a regular attendance at which place, and frequent communication with the prisoners, appear to be highly desirable, under the dangerous temptations of an early settlement."

Mr. Churton also states that no importance is to be attached to rumors which are circulated respecting the hostile feelings and intentions of the natives:

"They are, I am satisfied, well disposed towards us; and we are not less safe among them than among our own countrymen. They are sensible that a great benefit has been conferred on them in our receiving them as British subjects; and however a turbulent chief may here or there be found, the sense of the great majority is entirely opposed to him. I observe, in the character of their wants, a gradual approach to our manners and customs. The day for muskets, guns, powder, and balls, is gone by; those things are still wanted, but not in their former quantities. Now they want clothing, boxes, sugar, tea; but above all things, a copy of the Gospels. They are an intelligent people, and must be an improving people. Very much acknowledgment is due to many of those who have employed themselves in the advancement of their temporal and spiritual interests. At Waikato, under the superintendence of the Rev. R. Maunsell, and at Waikanai, under that of the Rev. O. Hatfield, immense benefits are conferred upon the natives, of which their conduct proves them to be sensible. I reported to you a visit which I made to Mr. Maunsell, on the occasion of an examination for the admission of native catechists, when 3000 natives were assembled. Nothing could be more creditable than their demeanor, nor anything more gratifying than their answers. Mr. Maunsell is now publishing a grammar of the New Zealand language; it will be a valuable remedy against the great disqualification under which, until now, we have been suffered to labor."

Still more encouraging is the language of the Lord Bishop of Madras, in a charge to the clergy of his diocese:

"Among many sources of comfort during my journey through Tinnevelly, one of the greatest has been a sight, for which, I confess, I was unprepared—the sight of *whole Christian villages.* He alone who has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of natives professing Christianity, whose countenances bespoke a most intelligent welcome; for it was impossible to mistake the language of their happy faces. They were at peace; the peace of GOD had been made known to them at least, if not fully brought home to their hearts; and when I observed their looks of joyful recognition upon perceiving their clergyman, I almost felt myself at home. The proof that 'godliness is profitable for all things' was never, I think, made more manifest than in the contrast between their villages and those of the heathens. In the heathen villages, all is slovenliness and disorder; irregularity and confusion in the building of their huts; dirt and discomfort everywhere; while in those which are Christian, you will find well arranged and well-ventilated streets, drawn at right angles to each other; the ground before each hut neatly swept; happy faces and a village church, which, however humble, is evidently the 'pride of the village.'"

But while the prospect is thus encouraging abroad, the same good work has been prosecuted at home with unprecedented vigor. We may take the parish of Islington as an example:

"In 1828 the population of this parish was 34,000; there were then two churches and chapels, affording accommodation for 2,700 persons; four officiating clergymen; one school for boys, and one for girls. In 1842 the population had increased to 55,573; there are twelve churches and chapels, affording accommodation for 13,485; nineteen officiating clergymen; seven schools for boys, seven for girls, besides ten infant schools. Thus in twelve years there has been an increase in the population of 21,573; in church accommodation, of 10,785 sittings; in the number of clergy, of fifteen, and in schools, (including infant schools,) of twenty-two."

So far, however, are English Churchmen from being disposed to pause in this noble career, that they seem to have taken but the first step, and are continually multiplying their labors and contributions. This feeling is constantly manifested in the vast amounts of money which are pouring into the treasury of the Church for various objects connected with her welfare; but a more particular expression of it is found at present in petitions which are circulating in order to be presented to the Queen, the two houses of Parliament, and the bishops, pointing out the base means which are used by bad and designing men, to aggravate distress and create disturbances among the manufacturing classes, and urging as a remedy a restoration of the ancient parochial system to an extent in some measure proportioned to the wants of an increased population, so that each parish should be limited to a manageable number of inhabitants, and provided with a church, a clergyman, and schools. One of the petitions—the others are to the same effect—we annex entire:

TO THE RIGHT HONORABLE THE LORDS SPIRITUAL AND TEMPORAL.

The humble Petition of, &c., showeth,

That the unhappy condition of vast masses of people, drawn together for the purposes of manufacture, and other branches of national industry, and liable, from time to time, to severe privations and difficulties from the suspension of trade, deserves the early and most serious consideration of your Lordships.

That these multitudes have been allowed, in this our Christian land, to remain without any adequate provision for public worship, or for education in religious principles and moral habits, by which alone they can attain happiness, and be guarded against the temptations of evil, while they are rendered provident in prosperity, and prepared for the trials of adversity.

That in consequence of this neglect, their sufferings from the ordinary stagnations of trade have been aggravated, and they have been exposed to the seductions of wicked and designing men, who have often excited them to lawless acts, by which the lives and property of Her Majesty's subjects have been endangered, the operations of commerce forcibly interrupted, and distress greatly increased.

That the most effectual remedy for this deplorable and fearful state of society, and the only true preventive of evils still greater, is to be found in extending the influence and increasing the efficiency of the ancient parochial system of England.

That it is to the division of the country under this system in ancient times—each parish having its appointed pastor—that we are mainly indebted, under GOD, not only for the religious, but also for the social and intellectual improvement of the people, to preserve and extend which benefits among our increased population, is a duty which can be performed only by the same means.

That for these purposes the overgrown parishes of the kingdom, especially those in the manufacturing, mining, and commercial districts, ought to be divided into smaller parishes, each containing only a manageable amount of population, and duly provided with a church, a clergyman, and schools.

Your Petitioners therefore humbly entreat your Lordships to take into your early consideration the measures by which this most important work may be effectually accomplished, and under the Divine blessing, the peace and happiness of this highly favored nation may be increased and perpetuated.

And your Petitioners will ever pray," &c.

TRIAL FOR BLASPHEMY.—A man by the name of Adams has been lately tried in England charged with having sold an infamous publication containing a blasphemous libel against the Christian religion. We annex the Charge of the Judge as worthy of record, particularly as establishing the following principles:

"*It is not necessary to show, on the part of a prosecutor, that he has ever actually read the libel.*

"*Every person is accountable for the contents of every work which he publishes, and of every printed paper which he may vend, unless he shows satisfactorily that he is ignorant of its purport, or of what it treats.*

"*A jury is at liberty to take cognizance of any libel against the Christian religion as part of the law of the land, and to say whether they are satisfied that the individual alluded to in the libel was our Lord and Saviour Jesus Christ.*

"*Witnesses to character should be questioned as to whether the party indicted has always borne the character of a sober and sincere Christian.*"

"ERSKINE, J., in summing up, directed the jury to inquire whether they were satisfied that the words, as alleged in the indictment, and as proved to have been contained in the publication sold by the prisoner, were intended to bear the meaning and construction implied in the inuendoes, and were intended to bring into contempt the Christian religion, the Holy Scriptures, and our blessed Saviour. The law considers every man accountable for the contents of every work which he publishes, of every printed paper which he may vend, unless he shows satisfactorily that he is ignorant of its purport, or of what it treats. It is not, however, necessary to show, on the part of the prosecutor, that he has ever actually read it, or else no one could be convicted of the offence; consequently, if a man, under any circumstances, be shown to have sold a printed paper, he must be taken to be cognizant of its purport. It is for the jury to consider whether the words set out contain a blasphemous charge against our Saviour and his holy religion. Were this a libel against a private individual, it would be necessary to call a witness to show the purport and intent of the alleged libel; but as the Christian religion is a part of the law of this land, you are at liberty to take cognizance of any libel against that, and to say whether you are satisfied that the individual alluded to in the paper which has been read was our Lord and Saviour JESUS CHRIST. If you are of that opinion, then it is my duty to inform you, that although the law will

freely tolerate any opinions that a man conscientiously entertains for himself, yet it will not allow the publication of opinions such as these in an irreverent and indecent manner; indeed, if a man disbelieves the truths of the Holy Scriptures, the law will permit him to reason and to argue upon his unbelief, provided he do so soberly, seriously, and decently. No one, indeed, can be conscientiously considered guilty of blasphemy, if he argue decently and temperately for conscience' sake; but if a man think proper to revile what the mass of the people of this land, and the law itself also, deem most sacred, he must abide by the consequences of his own act. The Christian religion is the foundation of our law, and no functionary is admitted to any office connected with its administration without being first required to take an oath, which oath derives all its efficacy from that veneration which is due from us all to our holy religion. It is for you, therefore, to say whether you consider the words you have heard to contain a sober argument on religious topics, or a blasphemous reviling in order to bring it into contempt. Witnesses have been called to character, and they have spoken to the defendant's honesty and morality, but those qualities are not in question. If a man be charged with stealing, we readily inquire into his character for honesty; or if he be charged with murder, we naturally seek to know whether he has generally borne the character of a quiet, peaceable, and inoffensive man; because those characters are wholly inconsistent with the respective charges alluded to; but when an indictment for libel is preferred against a man, witnesses, if any be called, should be questioned as to whether he have always borne the character of a sober and sincere Christian, because such a character would be inconsistent with the charge. It is quite possible, however, that a man may be a hard-working, industrious, moral man, and yet, entertaining opinions adverse to Christianity, may think that he is advancing the cause of those who think with him by giving publicity to his doctrines.

"Verdict—*Guilty*."

OUR AFRICAN MISSION.—Letters received from Cape Palmas and Cavalla, by the Grecian, (says the Episcopal Recorder,) of as late a date as July 11, represent our missionaries as in tolerable health. A considerable excitement prevailed among the natives, from the faithful testimony of our missionaries against idolatry. It seems as though the Spirit of GOD had truly descended upon the dark places of superstition, and the African idolators were about to cast their idols to the moles and the bats.

The Rev. Mr. Hazelhurst expected to sail for Cape Palmas in the brig Ceylon, Captain Dayley, which was to leave Salem, Mass., on the 3d inst. for the coast of Africa. We are sure many prayers will follow our worthy brother, both for the preservation of his health and for his extensive usefulness in the field of labor upon which he is now entering.

CLERICAL CHANGES.

The Rev. William Walsh, Deacon, having removed from this Diocese to the jurisdiction of the Right Rev. Missionary Bishop, Dr. Kemper, with a letter of dismission, and been received by him, has changed accordingly his canonical residence.

The Rev. John S. Kidney, of this diocese, having removed to Morganton, Burke county, N.C., requests that letters and papers may be addressed to him accordingly.

The Rev. Milton C. Lightner has accepted a call to Christ Church, Danville, Pa.; and having entered upon his duties, requests that all letters and papers intended for him may be directed accordingly.

The Rev. William Warland has received and accepted a call to the rectorship of St. John's Church, Salisbury, Con., at which place he requests his letters and papers hereafter addressed.

AGENT FOR THE CHURCHMAN IN LONDON.

JAMES BURNS, Esq., No. 17 Portman street, Portman Square.

TO CORRESPONDENTS.

"J. D. C." in our next.

We have that confidence in the good nature of our poetical readers generally, as to believe that they are willing to have their patience taxed to a reasonable extent for the sake of gratifying the wishes of particular contributors; but we fear we should go beyond the mark in admitting one which we have received, accompanied with a request that it should be inserted in our paper of this week. We allude to the article in this way because to decline it by the mention of its signature may be unpleasant to the feelings of the writer.

INTELLIGENCE.

DIOCESE OF CONNECTICUT.

Sunday, Nineteenth after Trinity, October 2d, at St. John's Church, Hartford, Bishop Brownell instituted the Rev. A. Cleveland Cox into the rectorship of the same. Morning prayer was read by the Rev. Mr. Bradley, assisted by the Rev. Mr. Van Rensselaer, of Whitehall, N. Y., who read the lessons.

Ordination.—The Rt. Rev. Bishop Brownell, of the diocese, held an ordination in St Peter's Church, Cheshire, on the 28th ult., and admitted Rev. Frederick Miller, minister of the parish, and Rev. John T. Cushing, minister of St. Andrew's Church, Meriden, to the holy order of priests. Morning prayers were read by Rev. A. K. Putnam, of the diocese of New York, and the lessons were read by Rev. Dr. Mason, of Maryland. The sermon was preached by Rev. Dr. Jarvis, who also presented the last named candidate, and Rev. E. E. Beardsley, the first.

There were present of the clergy, besides the above named, Rev. Drs. Holcomb, Croswell, Rev. Messrs. Clarke, Watson, and Todd.—*Chronicle of the Church.*

DIOCESE OF MARYLAND.

Confirmations.—On Thursday, (Feast of St. Michael and all Angels,) in St. Thomas' Church, Hancock, after morning prayer by the Rev. Mr. Lyman, of Hagerstown, the bishop preached, confirmed 7 persons, and administered the holy communion. The Rev. Mr. Crampton, as rector, read the preface to the office of confirmation, and assisted in the communion.

On Sunday, the Nineteenth after Trinity, in St. John's Church, Hagerstown, after morning prayer by the Rev. Mr. Kerfoot, rector of St. James' Hall, assisted in the lessons by the Rev. Mr. Trevett, assistant minister of the parish, the bishop preached, confirmed 19 persons, and administered the holy communion. The Rev. Mr. Lyman, as rector, read the preface to the confirmation office, and assisted, together with the Rev. Messrs. Kerfoot and Trevett, in the communion. In the afternoon of the same day, the bishop administered confirmation in private, to a sick person. At night, after evening prayer by the Rev. Mr. Lyman, assisted in the lessons by the Rev. Mr. Trevett, the bishop preached again.

Opening of St. James' Hall.—On Monday, October 3d, a numerous assemblage, principally of members of St. John's parish, together with the parents and guardians of some of the scholars about to be admitted, convened by invitation at the Hall. As many as could find places in and near the chapel having collected there for worship, morning prayer was read by the Rev. Mr. Lyman, of Hagerstown, assisted in the lessons by the Rev. Mr. Trevett. The bishop read the ante-communion office, and preached an appropriate sermon, from Dan. i. 17. The Rev. Mr. Kerfoot, as rector, in the chancel, and the Rev. Mr. Wheat, of Hagerstown, were present. The service was special, arranged by the bishop for the occasion.

There are still a very few vacancies for scholars in the Hall, which may be filled on immediate application to the Rev. John B Kerfoot, rector, Hagerstown, Md.—*Banner of the Cross.*

Confirmation.—In Emmanuel Parish Church, Cumberland, Alleghany county, on the evening of the Eighteenth Sunday after Trinity, after Evening Prayer by the Rev. D. H. Buel, the Bishop preached and confirmed six persons. In the same parish in a private dwelling on Tuesday, Sept. 27th, the Bishop confirmed one sick person unable to go abroad.

Ordination.—In Emmanuel Parish Church, Cumberland, Alleghany county, after Morning Prayers and Sermons by the Bishop on the Friday and Saturday (Ember-days) preceding, on the morning of the Eighteenth Sunday after Trinity, September 25th, the Rev. Mr. Armstrong, of Wheeling, Va., read Morning Prayer, and the Bishop preached, and admitted to the holy order of Deacons, David Hillhouse Buel, A. M., an alumnus of the General Theological Seminary, and a candidate for holy orders in the diocese of New York; the Bishop of Maryland acting in behalf and at the request of the Bishop of New York.

St. James' Hall.—The Bishop acknowledges the receipt of the offerings of Emmanuel Church, Cumberland, at the Communion at the Ordination on the Eighteenth Sunday after Trinity, $24 04. Subsequently added by a communicant absent on account of sickness, $5 00. And by another communicant, 50 cts.

DIOCESE OF NEW JERSEY.

Autumnal Visitation.—The bishop began the Northern Visitation of the diocese, on Saturday the 8th inst., at St. Matthew's Church, Jersey City, where the Rev. Mr. Ten Broeck read prayers, and the children were catechised by the rector, the Rev. Dr. Barry, and examined by the bishop. The Rev. Benjamin I. Haight, of the diocese of New York, was present. In the evening, the Rev. Mr. Haight read prayers, and the bishop preached and confirmed 14 persons; the rector was present. On Sunday, the 9th inst., (Twentieth after Trinity,) the Rev. Mr. Germain read prayers, and the bishop preached, and administered the holy communion, assisted by the rector. The Rev. Professor Ogilby was present.

In the afternoon, in St. Paul's Church, Hoboken, the Rev. Professor Ogilby read prayers, and the children were catechised by the minister, the Rev. Dr. Cruse, and examined by the bishop. The Rev. Mr. Germain was present. In the evening, the Rev. Dr. Cruse read prayers, and the bishop preached, and confirmed 5 persons. The Rev. Dr. Barry was present. On Monday morning, the 10th inst., the Rev. Dr. Cruse read prayers, and the bishop preached, and administered the holy communion. The Rev. Mr. Williams, and the Rev. Lawson Carter, of the diocese of New York, were present. —*Banner of the Cross.*

DIOCESE OF SOUTH CAROLINA.

From an appendix to an excellent Pastoral Letter from Bishop Gadsden to the clergy and laity of South Carolina, on the extension of the Church, we derive the following interesting information of what is contributed by that diocese for general Church objects *within* and *without* its bounds.

Its diocesan Missionary Society has 133 life members on the payment of $50 each, and 184 annual subscribers of $5 each. The Charleston Female Society, for the same object, has 21 life members on the payment of $20 each; and 291 annual subscribers; of whom 256 pay $2, and 35, $5 each. The Female Bible, Prayer Book, and Tract Society has 41 life members at $10 each, and 213 annual subscribers of $2. Collections for diocesan missions were made by 17 congregations. The "Gospel Messenger" has 250 subscribers.

Contributions of $3681 to the Domestic Missions of the Church, and of $4273 to Foreign Missions, were made by 26 congregations during the past year. The "Spirit of Missions" has 196 subscribers in the diocese.—*Banner of the Cross.*

DIOCESE OF VIRGINIA.

ORDINATION.—In Christ Church, in this place, on Sunday the 10th inst., Rev. Charles Gillett, late of the Theological Seminary of Virginia, who has been appointed by the Foreign Committee, missionary to Houston, Texas, was admitted to priests' orders, by the Rt. Rev. Wm. Meade, D. D.

At the same time, by the request of the Bishop of this Diocese, the Rt. Rev. A. V. Griswold, D. D., of the Eastern Diocese, and Presiding Bishop of the Protestant Episcopal Church in the United States, admitted to deacons' orders, Mr. Nicholas Power Tillinghast, an alumnus of the Theological Seminary of Virginia, and recently transferred from Rhode Island, constituting a portion of the Eastern Diocese, to Virginia. The candidate for deacons' orders was presented by the Rev. Mr. Lippitt, and the candidate for priests' orders by the Rev. Charles B. Dana, the rector of Christ Church, who with the Rev. Mr. Lippitt, united with the Bishop in the imposition of hands.

Morning Prayer was read by the rector of the Church, and the sermon preached by Bishop Griswold. The communion was administered by the Bishops, to a large number of communicants.

The visit of Bishop Griswold to Alexandria, was looked forward to with great interest by the members of our churches, and the few days he has spent with us have deepened the feelings of respect and affection which his official conduct and published writings had previously inspired. Indeed, we have heard but one expression of gratification and delight, from those who listened to him on Sunday from the pulpit, or were permitted to approach him more closely in the intimacy of social intercourse.

His instructive discourses, in a style of great simplicity and clearness combined with uncommon concentration of thought, were much admired, and made an impression on the large and attentive audiences that were assembled in each of the Churches, in successive portions of the day, not soon to be forgotten. The ordination sermon, from 2 Cor. iv. 7, was one of great excellence, very happily, and with the highest skill, intermingling the most valuable and instructive truths for the edification of the people, as well as for the ministers.

There was one sentence which struck us with remarkable force, and which deserves to be written in letters of gold, and made the motto of every clergyman: "If any one should be a meek, and humble, and unassuming man, it is the minister of the Lord Jesus Christ." May all our clergy engrave this truly Christian sentiment in broad and distinct characters on their temper and conduct, whether personal or official!

DEATH OF THE HEAVIEST MAN IN ENGLAND.—Died on 17th of September, after a short illness, Mr. Henry Floyd, of Romsey, bricklayer, aged 47. Deceased was well known from his having within the last few years attained such an enormous bulk as to become an object of curiosity and astonishment. Although his weight exceeded 32 stone of 15lbs., he rode about in his cart with apparent ease, attended to his business, and was a constant attendant at Church (where a new pew had been made on purpose for him) until within a week of his death. He was a shrewd and intelligent man, good natured, and was much respected. The corpse was removed from his house on Friday last, a large opening having been made in the wall below the bed-room window so as to let the coffin, which was of an immense size, slide down some planks with ropes; it was then conveyed to the grave on a truck, drawn by a number of men, followed by his family and friends; and it is supposed there were at least 2000 persons at the funeral. His coffin was seven feet in length, which, with the shell, contained nearly 200 feet of inch board. It was three feet two inches in width, and two feet six inches in depth.—*Wilts Independent.*

MARRIED,

In St. Peter's Church, Cheshire, October 10, by the Rev. Robert A. Hallam, Rector of St. James' Church, New London, the Rev. E. E. Beardsley to Miss Jane M. Matthews, daughter of the late Rev. Edmund Matthews, of St. Simon's Island, Georgia.

DIED,

On the 12th inst., Eliza Clibborn, daughter of the Rev. William Morris, aged 4 years and 5 months.

CALENDAR.

OCTOBER.

23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day; unless another day be appointed by the Civil Authority.
6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Twenty First Sunday after Trinity, October 16, in the Mission Church of the Epiphany, admitted to Priests' Orders the Rev. James Millett, Deacon, an Assistant Instructor in Trinity School, and temporarily assisting the Missionary of the Epiphany.—Morning Prayer was read by the Rev. Richard C. Shimeall, assisted by the Rev. Caleb Clapp, Rector of the Church of the Nativity, who read the Lessons, the Sermon preached by the Bishop, and the Candidate presented by the Rev. Lot Jones, the Missionary of the station. The Rev. Charles W. Hackley, an Assistant Instructor in Trinity School, joined the Presbyters above named in the laying on of hands with the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made for the benefit of the *Protestant Episcopal Tract Society.* This institution has the past year increased the distribution of its valuable tracts—and consequently its expenditures, in the hope that at least there would have been no falling off in its pecuniary receipts—unfortunately that hope has not been realized—and it commenced a new year $400 deficient of its immediate wants; and the stock of several of its tracts exhausted.

To the kind liberality of the members of this Chapel an appeal is made, to enable the Society to supply freely to the destitute stations of our extensive country, the continually increasing calls for its most valuable monitors.

New York, Oct. 22, 1842.

MISSION CHURCH OF THE EPIPHANY.

The Rev. Dr. Eastburn will preach in the Church of the Epiphany on Sunday evening next.

Services to commence at 7 o'clock, at which time a collection will be made in aid of the funds of this missionary station.

New York, October 22, 1842.

ACKNOWLEDGMENTS.

LOGANSPORT, INDIANA.

The Missionary at Logansport, Indiana, gratefully acknowledges the following contributions made to him on his late tour to collect funds for the erection of a church at his station:

Indianapolis, Ind—Hon Judge Morrison $5, —— Dunn 3, T B McChesney 1, Mr Ream 4. Lawrenceburgh, Ind—A P Hubbs 10. Louisville—John Fonda 1, Wm Fleming 1. Madison, Ind—John Hart 1, A S Berryhill 1, Mr Lee 2, B B Taylor 1, Wm Ford 1. Pittsburgh, Pa—Wilson McCandless, 5, John Hesketh 2, John Fox, Wm Bayne, Wm Harper, and S S Hunker 4, P A S of N Y, 5. Philadelphia, Pa—E Dunbar 5, Tobias Wagner 5, P P Wood 5, H Binney, jr 5, Isaac Hazlehurst 5, H F Rodney 3, W H Newbold 5, J B Barcroft 5, cash 5, E Yarnall 5, —— Swift 5, Mrs M D L 5, Dr M 5, Rev John Coleman, D D 5, from association of Trinity ch, Southwark, through its treasurer, P Williamson 13, cash 1, from Sunday school of Holy Evangelists ch, through its treasurer, Robert Graffen 16, cash 1, Michael and Robert Laird 6, from St Paul's, through Rev Mr Newton 10, William Fisher Esq 10, through Rev Mr Van Pelt 2, through Rev Mr Quinan 1, female association of Christ ch, through Miss E C 20, St Luke's ch, Germantown, through Miss E C 10, J S 5, through Mr R S H George 5, Dr K, jr 3, do. senior 1, cash from 5 persons (equal) 5, District Columbia, a few members of Christ ch, Georgetown 20, Hon J Q Adams 5, Hon A S White 5. Baltimore, Md—3 persons (equal) 3. New York—Rev Dr W Berrian 5, Rev Mr J M Forbes 5, J M Whettimore 3, A B McDonald 5, R B M 5, Rev Dr J Milnor 5, Rev Mr J D C 5, Rev Dr H Anthon 5, Rev Mr S Pyne 5, Rev E D Barry 5, Mrs J R L R 10, J Cambreling 5, J B Herrick 5, Freeman Rawdon 5, 2 gentlemen of St Paul's chapel 10, collected by Miss B of same 22 50; through Rev Mr Higbee, 3 through Rev Dr Milnor 6, through Rev Mr Johnson, collection in his church, Jamaica, L I, 26 25, handed to me after service at St Ann's, Morrisania, Col Morris 10, Mrs Governeur Morris 2 50, others at same place 2, Miss L——d 15, J B R 2, through executors of Jacob Shatzel 50. The following $76 were collected by Mr T Browning: W H A 5, A N 5, Mrs S and Miss F (equal) 20, Miss Mc L 5, executors of J Shatzel, 2d donation 10, E W L 5, L M H 3, 2 persons (equal) 10, J B 5, cash 8. In small sums from several persons 22. Boston—Phineas Capen 3, a friend 0 50, Otis Daniell 5, collection in St Matthew's ch, South Boston 3, association of same ch 5, collection in St Paul's ch lecture room 25, and gold ring worth 1, Wm Appleton, Esq 50, through Rev Mr Foxcroft 5, several persons 13. Lowell—Mr Lawrence 5, B F French 3, cash 1, George H Carlton 3, collection in St John's ch, Providence, R I, 13 30. Hartford, Conn—Rev Mr Geo Burgess 5, 2 ladies (equal) 20, cash 2, Cyprian Nichols 5, cash 5, cash 3, cash 5, in New York, through Mr Stanford 7, from Boston, through Rev Mr Carder, 2, cash from several persons 8, Rev R K, Troy, 2 50, a lady in Buffalo 1, Captain Amos Pratt 5, Captain Samuel Mabon 3, Captain William Dale 2. Amount—$788 55—commission paid to Mr Browning—$11 40—$777 15. Received through James Rees, Esq, warden of Trinity ch, Geneva, Western N Y, handed in by a member of same church at monthly collection, 5. Total, $783 15.

In some congregations no effort was made, but promises of future assistance were kindly given. A plain stone church (the cheapest material with us) is being erected as speedily as possible.

The Missionary respectfully requests that not only those who have pledged assistance, but also others who abound in good works, will remember us when they distribute to the necessities of the saints. We are weak in every thing except in the resolution to perform the labors and endure the privations and toils implied in carrying forward the cause of Christ and the Church. Although we may at times have felt inclined to hang up our harps, yet never have we been disposed to throw them away. The success, spiritual as well as temporal, which has been secured here (the good hand of our God having been on us) shows what can be accomplished when the people lay their hearts to the work. And we doubt not that greater blessings will attend on increased faithfulness on our part. Calculating selfishness, blind unbelief, fear to exhibit the Church in her integrity, animation at accessions of doubtful character, and dependence on the arm of man, must be laid aside by those to whom he ministers as well as by the missionary himself, if they will succeed in collecting a congregation of Christ's blessed people. To my Rt. Rev. Father and rev brethren, I tender my hearty acknowledgments for their kind assistance, and pray the great Shepherd to long retain them in his service, and bless, to the lasting benefit of immortal souls, their labors of faith and works of love.

And to you, generous contributors, allow us to express the fond hope that your prayers that there may be erected among us many spiritual temples, fit for the inhabitation of the blessed Spirit, may follow the kind assistance given us to erect a house to the glory of God.

Further aid, which is respectfully sought, will be thankfully received through the Rev. Secretary of the Domestic Committee of Missions and its Treasurer, T N Stanford, Esq., who, I am happy to notice, have recently received contributions for us.

F. H. L. LAIRD.

☞ Church papers will please copy the above.

Logansport, Ind., October 12, 1842.

☞ The subscriber gratefully acknowledges the donation of $320, by the hands of the Rev. Dr. Tyng, of Philadelphia, for the relief the Church at Bangor, Me: of which sum, $175 is from the Church of the Epiphany, $75 from St. Paul's, $50 from Grace Church, and $20 from Rev. Mr. Coleman. I acknowledge also, the donation of $10 from the Rev. Dr. Tyng.

New York, Oc. 19. JOHN WEST.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Zion ch, New York, $10, and from St Michael's ch, New York, $11, Rev William Richmond, rector, monthly collections. Total, $21.

C. N. S. ROWLAND, Treasurer,
October 19, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Oct. 5th, has received the following contributions, viz.:

Monthly offerings of Trinity ch, New Haven, per Rev Dr Croswell, $150; for Jubilee College, from M A, N Y, $20; for Illinois, from the communicants of the church at M A, N Y, $20; Wm Johnston, Esq, Princess Anne county, $20; offerings of St Peter's ch, Morristown, N J, per Rev Mr Staunton, $30; E S, of N Y, for home missions, $5. Ascension ch, N Y, per Rev Dr Eastburn, for church at Bangor, $200; special collection, St John's ch, Essex, Ct, per Rev Mr Vail, $5; a little girl of Boonville, Mo, $2 50; contribution of St John's parish, Prince George and Charles counties, Md, through James Howard, Esq, one half, $54 50; monthly collection in Christ ch, Hartford, Ct, per Rev Geo Burgess, rector, $94 45; St John's ch, Carlisle, Pa, Rev Mr Morris, rector, (paid by mistake to foreign committee, and now paid over,) $50; St Helena parish, Beaufort, S C, $88. Through D Ravenel, Esq, R A at Charleston, Sunday school of St Michael's, per Rev P Trapier, $35; offerings of St Michael's, per do, $37; a member of St Philip's, $25; offerings of St Paul's, per Rev Mr Hanckel, $40—$138. St Mark's ch, Williamsburgh, L I, $5 20; through Rev M T C Wing, R A at Gambier, St Peter's ch, Delaware, Ohio, $6 25; St Timothy's ch, Mapelton, Ohio, $10—$16 25. St Ann's ch, Brooklyn, L I, for Prairieville Mission, $36 50. Total, $936 40.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Oct. 19, 1842. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Michael's ch, Charleston, S C, per Rev Paul Trapier, $26 50; a member of Trinity ch, Potsdam, $5; offerings of a family of St Stephen's ch, Providence, $2; contributions of St John's parish, Prince George and Charles counties, Md, one half, $54 50; a little girl of Boonville, Mo, for the heathen, $0 25; Sunday school of St George's ch, Astoria L I, for education of a boy at Rev J Payne's station, to be named John W Brown, 1st annual payment, $20; ladies' missionary association of St Helena parish, Beaufort, S C, for Greece, $100; offerings of St Helena ch, for Africa, $18; Church of the Ascension, New York, per Rev Dr Eastburn, $491; St Mark's ch, Williamsburg, L I, per Rev Mr Haskins, one half, $5 20; H Woodward, Brunswick, Ohio, $5; ladies' missionary society, Columbus, Ohio, $10 50; do, do, $4; Rev M T C Wing, Gambier, Ohio, for Africa, $4 25—$23 75. Total, $746 20.

J. SMYTH ROGERS, Treasurer.

New York, October 19, 1842.

MR. COXE'S POEMS.—Wiley & Putnam have lately published a Second Edition of ATHANASION, and MISCELLANEOUS POEMS, by the author of "Christian Ballads."

⁂ This work is designed as the *second* of a series, intended to allure the minds of the young and investigating, to the Beauty and Truth of the Church of GOD. As the Ballads were *initial*, and set forth chiefly the *externals*;—so this volume introduces the reader to the *internals*, or things signified of our Holy Religion.

⁂ Wiley and Putnam respectfully announce that a *third* work, different in form but kindred in design, is now preparing for the press, entitled SAUL, A MYSTERY, or AN ANCIENT TALE AND MODERN MORAL, by the same author. Oct. 22.

WANTED, a situation in a nursery, by a respectable middle aged woman, (member of the Episcopal Church,) as child's nurse, or would be willing to travel with a lady. She has been in a nursery a number of years, and can come well recommended from her last employers. Apply 358 Grand st.

Oct. 22—3t$

BOOKS PUBLISHED AND FOR SALE
BY RICHARD S. H. GEORGE,
No. 26 South Fifth street, above Chesnut, Philadelphia.

WILMER'S Episcopal Manual, edited by Dr. Coleman, of Trinity Church, Philadelphia.
Taber's Difficulties of Romanism, by do.
The Devout Churchman's Companion, by the Rev. Wm. Odenheimer, of St. Peter's Church, Phila.
The Origin and Compilation of the Prayer Book, by Rev. W. Odenheimer.
Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.
The Recognition of Friends in Another World, by Dr. Dorr.
Wilson on Confirmation, edited by Dr. Dorr.
The Communicant's Companion.
Pay thy Vows, by Dr. Bedell.
The Christian's Faith.
Lessons on the Acts of the Apostles, by Dr. Tyng.
New Hymns for Infant Schools, (just published.)
The Book of Family Devotion, by a Presbyter of the Church of England.
Oct. 22.

MISS ADRAIN'S
SEMINARY FOR YOUNG LADIES,
JAMAICA, LONG ISLAND, N. Y.

THE ensuing Session of this institution will commence on Monday, November 7th.

The same unremitting exertions as heretofore will be directed towards the more essential branches of a sound English education, while the most ample and efficient aid is secured for affording instruction in any extra accomplishment.

Cards of Terms, &c., may be obtained at Mr. Monroe's store, corner of Broadway and Maiden Lane.

REFERENCES.

Prof. Anthon, Prof M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas Dewitt, D. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton st., Abraham Van Nest, Esq.,—*New York City.*

Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*

Oct. 22—3t$

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.

Fifty Impressions to be taken at $5. Prints $2 50.

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel. Subscriptions received at this office.

October 29.

ST. BARTHOLOMEW'S CHURCH.

The Sale of PEWS in this Church will take place on Monday, October 24th, at 4 P. M., in the Church.

The terms of sale, which will be liberal, may be known upon application to William S. Rushton, No. 110 Broadway, where maps exhibiting the location and prices of the Pews may be seen. Oct. 29.

CHURCHMAN'S LIBRARY.

THE volumes of this series are of a standard character; they are highly recommended by the bishops and clergy of the Protestant Episcopal Church.

The following have already appeared:

The Early English Church, or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives. 1 vol. 16mo., elegantly ornamented. $1 00.

Learn to Die. Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo., elegantly ornamented. $1 00.

Meditations on the Sacrament.—Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented. $1 00.

Heart's Ease; or a Remedy against all Troubles, with a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Symon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo., elegantly ornamented. 75 cents.

A Discourse concerning Prayer and the frequenting Daily Public Prayers. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented. 75 cts.

The Golden Grove; A Choice Manual, containing what is to be believed, practised, and desired, or prayed for; the prayers being fitted for the several days of the week. To which is added a Guide for the Penitent, or a model drawn up for the help of devout souls wounded with sin. Also Festival Hymns, &c.; by the Right Rev. Bishop Jeremy Taylor. 1 vol. 16mo. 50 cts.

Thoughts in past Years. A beautiful collection of Poetry, chiefly Devotional. By the Author of "The Cathedral." 1 vol. royal 16mo., elegantly printed.

The Christmas Bells: a Tale of Holy Tide, and other Poems. By the author of "Constance," "Virginia," &c. 1 vol. royal 16mo., elegantly ornamented.

☞ These volumes will be followed by others of equal importance.

D. APPLETON & CO. Publishers,
Oct. 22. 200 Broadway.

WILEY & PUTNAM'S
LONDON LITERARY AGENCY,
CONDUCTED BY
G. P. PUTNAM,
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ESTABLISHED for the purpose of supplying Books, Periodicals, &c., to COLLEGES, SCHOOLS, PUBLIC LIBRARIES, BOOKSELLERS, and OTHERS, with promptness, and on the most liberal terms.

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WILEY & PUTNAM,
161 *Broadway.*

N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

⁂ W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.

October 15.

PAULDING INSTITUTE.

A CLASSICAL and Commercial Boarding School for Boys, situated at Yonkers, Westchester co., 17 miles from the city of New York, has been in operation nearly three years. The Winter Session will commence 1st November. A better location is not to be found in the state. Parents and guardians who wish an eligible school are invited to visit the establishment. Circulars at the office of the Churchman, 111 Nassau st. WM. MURRELL, Principal.

Oct. 8, 1842—3t

GOLDEN HILL SEMINARY,

BRIDGEPORT, CONN.

THE Winter Term of this Institution will commence on Tuesday, the 1st of November next, to continue five months.

This Institution has now been ten years in successful operation, under the direction of the present Teachers, and has been sufficiently patronized, until the past Term, without the aid of public notice;

The location of this Seminary is one of the most desirable in Connecticut. It is pleasantly situated in a retired part of the city, commanding an extensive view of Long Island Sound and of the surrounding country. The premises have been prepared expressly for a Boarding School, no day scholars being received.

The terms are moderate, not exceeding $225 per year, including Music, French, and every thing but books and stationary.

Parents desirous of placing their daughters at this Institution, are requested to make early application.

Oct. 8—4t$ MRS. MALEPAR, Principal.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 Nassau street,

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

September 3.

NEW MUSIC BOOKS, FOR SCHOOLS AND FAMILIES.

SAXTON & MILES, 205 Broadway, will publish in a few days, The Vocal Guide, a First Book for Schools and Classes in Vocal Music, containing a Systematic Arrangement of the Elements of the art, adapted to the modern mode of teaching by the aid of the Black Board; with directions, illustrations, and remarks on the application of the rules, the attunement of the voice, and the practice of singing; together with a series of progressive vocal exercises, suitable for both adult and juvenile learners, in Melody, Rythm, and Harmony.

ALSO,

Chaste and Flowing Music, from Eminent Masters, with several original pieces, arranged for this work, in two, three, and four parts, with Hymns and Songs, rural and social; moral, sentimental, and devotional; designed for the use of Select, Common and Sabbath Schools, Academies, &c.

BY WILLIAM J. EDSON,
Author of the "Elementary Class Book," &c.

TEACHERS supplied with copies (*gratis*) for examination, upon application to the Publishers.

N. B. SAXTON & MILES keeps on hand a general assortment of Theological, Classical, School Books, Music Books, &c., &c., which they offer cheap for *cash.*

Oct. 15—3t

ST. MARY'S HALL,

BURLINGTON, NEW JERSEY.

THE Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.

Sept. 24—tn1

TEACHER WANTED.

WANTED to take the charge of a school for boys, which is to be conducted on the principles of Christian Education, and under the supervision of two clergymen of the Protestant Episcopal Church, a Teacher competent to give instruction in the Latin and Greek languages and Mathematics. The situation is in the neighborhood of this city; and would afford advantages to any one desirous of pursuing a course of study, especially in connection with Theology. Address R. H., care of the Secretary of the S. S. Union, 20 John street.

Oct. 15.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

MISSES EDWARDS'
Boarding and Day School for Young Ladies,
NEW HAVEN, CON.

THE Winter Term of this institution will commence on Wednesday, the 28th of September.

New Haven, Sept. 24—6t

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 19th of September.

August 27.

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 WARREN STREET,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.

Hon. Theo. Frelinghuysen, LL.D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D. D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq., No. 1 Pearl st.
John Slosson, Esq., No. 8 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C. Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

CHURCH MUSIC.

JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

With the Gregorian Chants is also published,

The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with BARS corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

September 24.

RAHWAY FEMALE INSTITUTE.

THE next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

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REFERENCE TO THE
Rev Charles Imbrie,
F King, and } Rahway
Samuel Oliver, Esqs.
Oct. 1—6t

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Oct. 8.

CHURCH AND PARLOR ORGANS.—GEO JARDINE, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

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POETRY.

ON THE DEATH OF THE LATE

JACOB VAN VOORHIS.

Scarce had the seasons o'er a daughter's grave
Sent their first flower to bloom or blade to wave;
The deep bereavement lost its frantic wo,
Yet would the frequent tear in silence flow—
And in the dear meridian of his home
Bereft of her—the tenant of the tomb—
A father found the solace and relief
Of kindred hearts, in sympathetic grief—
And Time, which gave the wound, now brought the balm:
Religion breathed her hopes, and he was calm—
When Death, insatiate, to that hearth returned,
And snatched the mourner—now the deeply mourned.

We weep the lost that may not be restored,
Worth claims regard and worth will be deplored;
But when the term that measures human years
Crowns the last struggle in this vale of tears;
When a long life of usefulness is past,
And nature sinks into repose at last;
We grieve how short of human life the span,
But bless the holy race that virtue ran.

We deeply grieve the premature decay
That takes the virtuous and the good away;
And leaves to mourn with all a widow's wo,
Her who still hoped for years of bliss below;
And they who looked to him with generous pride,
As parent, friend, as counsellor and guide.

Though in the grave his mortal body lies,
The odor breathed by virtue death defies:
He left the noblest heritage to fame,
A well-spent life—a pure unsullied name.
And while weak nature grieves his absence here,
His soul hath sought, and found, a holier sphere,
The high reward—eternal life—bestowed
On those who walked their pilgrimage with God.

From the Englishman's Magazine.

NEW ZEALAND.

It is lamentable to know that, amid all their advantages of climate and physical organization, the inhabitants are generally sunk in the lowest state of sensuality, and the most revolting crime and barbarism. Polygamy, with all its attendant evils, is permitted. Their treachery and cunning are very great, and their revenge insatiable. Murders of the most ferocious kind are committed by wholesale; infanticide is of ordinary occurrence; and, more revolting than all, cannibalism is even yet practised to a considerable extent.

This state of things is only the natural result of their dreadful superstition. Like some of the heretics of old, what is misnamed the deity they consider the source of all evil; and nothing of pain or evil happens which is not assigned to his agency. They have numberless *atuas*, or gods. The *Taniwoa* is the name of the whole race of aquatic divinities. The *Ruatára*, or lizard, is accounted a very virulent deity. They have a kind of priesthood, which is possessed of great power. Upon the priest depends whether war shall commence, and when it shall cease; and they eat alone of the first body slain in battle. They are supposed to possess the gift of foretelling future events. In incantations the priests are entirely denuded of dress.

In accordance with these horrible practices is their rite of baptism; for it is remarkable, that nations, however barbarous, bear witness in some way or other to this ceremony. The infant is carried by an old priest to the banks of a river, in which the child is dipped, the priest praying to various gods that his charge may commit every abomination; that he may be equally prone to villany as his ancestors; that he may devour his enemies, and escape being devoured by them.

Under such appalling circumstances, it is not surprising, that religiously and devoutly disposed Englishmen should feel great anxiety about those of their countrymen who, by emigrating to this colony, were exposed to the snares of such abominable superstitions as these. Accordingly, we find that various religious societies, some composed of dissenters, and others of those professing themselves Churchmen, made from time to time efforts to spread the pure faith of the Gospel among these benighted heathens. In these efforts, however, they were unfortunate, in some measure perhaps from the unhappy selection of the persons engaged in the missionary enterprise. They were generally anything but exemplars of that holy creed which they professed to teach; and so thoroughly did they disgust the inhabitants by their avarice and selfishness, in getting the best lands into their possession, and cultivating *them* rather than the morals of the people, that a very natural antipathy was raised against them. This is a melancholy subject to dwell upon, and we would much rather refer our readers to the pages of Mr. Earle and Mr. Polack, for the very suspicious and heartless conduct of the first Church missionaries, as they were called, than pain ourselves with transferring them to our own pages.

But, after all, it was not so much the misconduct of the agents of the system as the unsoundness of the system itself, which has hitherto rendered the efforts of the persons alluded to all but abortive as regards evangelizing the New Zealanders; though it must be allowed that their services have been of some use in civilizing that people, by showing them in what manner lands may be best cultivated, and how all the peculiarities of the climate before described turned to the advantage of the industrious possessor. The truth is, that as the Church of CHRIST alone is the engine of conversion, there is no wonder that in cases either where the Church was never acknowledged at all, or only partially so, the result should be most unsatisfactory. Such has ever been the case; and a still more remarkable instance have we in the venerable Swarts, who, with all his personal piety and indomitable zeal, did nothing lasting for India—all his efforts proving like water spilt upon the ground. For if the Church of CHRIST be the only converter of the heathen, and a bishop be essential to the existence of a church in any locality, it is plain that all missionary operations, except under immediate Episcopal superintendence, must be abortive. Till the establishment of the sees in the neighboring colonies,* therefore, little way was made in the real conversion of the New Zealanders. Then it was that New Zealand, though not within the limits of any diocese, was not quite removed from the fostering influence of the bishop's presence, who occasionally visited it. The venerable Society for the Propagation of the Gospel sent last year a missionary of approved zeal and piety; and the beneficial result is obvious in the commencement of church-building, and the erection of a school. In aid of this good work, the parent Society for Promoting Christian Knowledge rendered every assistance; and in the last Report of that Society we find the following gratifying minute: "A church is in the course of erection in this new colony; to which the Rev. G. F. Churton has been appointed chaplain. Rather more than £270, besides a present of communion-service plate, had been collected, when application was made to the society for assistance," which, it scarcely need be said, was most readily rendered, as well as to an infant school, which was being built and endowed by a pious English lady in the colony.

Still, it was found that no real progress of divine truth could be made until a bishop was appointed, who of right would preside over and direct the "new born-church,"—cherishing and protecting it by those powers which belong only to a successor of the holy apostles. This important truth was fully acknowledged by the Bishop of London, in his admirable letter to the Archbishop of Canterbury on the very subject of endowing colonial bishoprics, and among these a bishopric of New Zealand.

"I speak with some knowledge of the circumstances (observes his lordship) which show how desirable it is that a bishop should be placed in some of those places; having references continually made to me, of great importance to the cause of religion and the Church, from English clergymen and congregations in foreign parts, which I am obliged to settle as well as I can, without any legitimate jurisdiction over the parties, and without any means of inquiring personally into the facts which form the subject of their appeals to me."

This letter was written on the 24th of April, 1840; and within little more than a year a bishop has been appointed to New Zealand, and has just (December 4) sailed to his extensive† diocese. It is unnecessary to observe, that in Bishop Selwyn there is a rare combination of every excellence most suited to his holy office. Learned in every branch of science and literature, to a degree which won for him the highest honors of the University of which he is so great an ornament, profoundly versed in Catholic theology, conversant with all the more active duties of a parish priest, and not less distinguished for personal piety and holiness of life,—what may not be expected, under the divine blessing, from the exercise of Episcopal powers backed by such great individual excellence! The Church of New Zealand may indeed be expected to become "like a tree planted by the water side, which shall bring forth its fruits in season." Great as has been the increase of clergymen, catechists, schools, and churches, in the diocese of Upper Canada, Newfoundland, and Toronto, we anticipate a still greater increase in the colony now under consideration, to which such a bishop has gone forth, accompanied by a band of presbyters, deacons, and catechists, one of whom, at least, is scarcely inferior to himself in his endowments of mind and heart. As every thing connected with this important mission is interesting, we would observe that, knowing the importance of carrying out the Church, both *materially*, if we may so speak, and spiritually, in its integrity, the bishop has been unceasing in obtaining plans for churches best characteristic of Christian worship, and the usual ornaments belonging to the same. This statement is borne out by the following extract from the *Ecclesiologist*, a little publication just started by the Cambridge Camden Society:—

"The Lord Bishop of New Zealand having requested the Cambridge Camden Society to furnish him with designs and models for the cathedral church of the new diocese, and for the parish churches which will be first erected, it cannot but be deeply interesting to members of that society to be made acquainted with the steps which his lordship proposes to take with respect to the erection of temples for the worship of Almighty GOD, on his arrival in his diocese.

"As soon as possible after setting foot in New Zealand, it is his intention to use as a temporary church, a tent which he carries with him for that purpose; an altar, with its necessary appurtenances, being erected in its eastern end. Here the daily service of our Church will be commenced on the first morning after the bishop's arrival, never thenceforth to be silenced till the end of all things.

"A piece of ground will next be marked out and consecrated for the site of the future cathedral: not with any intention of erecting hastily a building, which might by courtesy bear that name, but that the remains of those who depart in the true faith may be interred in consecrated ground; and, if need be, that a temporary wooden edifice may serve at present for the offices of prayer and praise. In a country where labor is worth three times as much as it is in England, the erection of a choir is to the most sanguine mind as much as, perhaps more than, can be hoped for during the present generation. But whatever is built will be built solidly and substantially, and as our ancestors built.

"The ingenuity of the natives in carving is well known; and it is the bishop's design to convert this faculty to the glory of GOD. For this purpose the Cambridge Camden Society will furnish working models of the actual size, of Norman capitals, sections of mouldings, ornamented pier, door, and window arches; and these, it is hoped, it may be easy for the natives to imitate in the stone of their own country, which is said to be well adapted for building.

"One model of a parish church will at present be sufficient; because the churches will be, at first, two hundred miles apart. Norman is the style adopted; because, as the work will be chiefly done by native artists, it seems natural to teach them first that style which first prevailed in our own country; while its rudeness and massiveness, and the grotesque character of its sculpture, will probably render it easier to be understood and appreciated by them. These churches will, like the cathedral, be built slowly—divine service being carried on in consecrated ground, under temporary sheds erected within the rising church walls; and to every church there will be a distinct and spacious chancel."

It may also be added, that plans have been taken, for the bishop, of a beautiful Norman church lately erected at Bramley, in the parish of Leeds.

All this is cheering; and while it gladdens the heart of every true Churchman, it must be known with a peculiar joy to those who are already located in, or are about to emigrate to, that colony. Now the English colonist may worship the GOD of his fathers, after the custom of his fathers, and enjoy the invaluable blessing of the profession of a sound Church-of-England faith. And the extensive machinery of the Church Missionary Society may now, if placed, as it doubtless will be, under Episcopal control, be brought into more wholesome and useful operation.

* At the beginning of the present century, England, possessing colonies in every part of the world, had, as is well known, no more than two Episcopal sees in her foreign dependencies—the sees of Nova Scotia and Quebec. To these was added, in the year 1814, the see of Calcutta. The West Indian bishoprics were established in the year 1824, and the five remaining colonial dioceses (those, viz., of Australia, Madras, Bombay, Toronto, and Newfoundland) have been committed to the charge of their respective prelates subsequently to the year 1835. Hence the important provinces of New Brunswick, Van Dieman's Land, Ceylon, the Cape of Good Hope, Mauritius, together with the newly formed settlement in South Australia, are either still altogether destitute of Episcopal [illegible] of inspection from prelates who [illegible] in other churches.

† New Zealand is computed at 95,000 square miles, while England and Wales are only 58,000

IMPORTANCE OF ELOCUTION TO A PREACHER.

In this view it (education) should not be more favorable to habits of reading and thinking than to habits of public speaking. The well disciplined and the well-furnished mind should not be deemed more indispensable than the well-trained utterance. In the experience of the Dissenting ministers, the value of every thing within the range of mental discipline and acquirement must depend almost entirely on his ability to express himself in the presence of large assemblies with freedom, appropriateness, and force. In the absence of a considerable measure of such ability, his career must be a failure. Whatever may have been the cost incurred in his education, it must have been, in this case, incurred in vain. In proportion, also, as a man shall be at fault in this particular, and be in other respects a man of talent and attainment, two causes must operate strongly against his continuing to retain any place in the ministry among Dissenters: on the one hand, his superior and cultivated mind will not allow of his being satisfied while falling manifestly below mediocrity in his legal vocation; and on the other hand, a consciousness that he might employ himself with much more effect in other ways can hardly fail of disposing him to become so employed. Let the system in our colleges, therefore, be such as to make our students scholars without making them preachers, and before long you may expect to see them dwindle rapidly from divines into private tutors or schoolmasters; or, perhaps, you will see hundreds of them relinquish the ministry altogether, and give themselves wholly to literary or secular pursuits. * * *

We speak thus strongly on this point, because there would seem to have been great deficiency in this respect in most of our collegiate institutions, and because there is a special danger that this deficiency will become more observable, rather than otherwise, as we raise the standard of scholarship. Readiness in speaking is so much a natural gift, and consists so often with the superficial in almost every thing else, that men of real power and solid acquirement are oftentimes disposed to hold such talent in little estimation, and not unfrequently cease to be themselves men of ability in speaking, in the degree in which they become men of thought and learning.—*Dr. Vaughan's Modern Pulpit.*

THE INWARD CALL INSUFFICIENT, WITHOUT THE OUTWARD CALL, TO CONSTITUTE A MINISTER OF CHRIST.

There is not an instance in the sacred Scripture of any man being sent forth as a minister of CHRIST merely by an internal impulse of the Spirit, unattested either by miracles or by an external commission from the ministers of GOD. The apostles were all manifestly sent by our Saviour: "As my Father hath sent me, even so send I you." They were hallowed by fiery tongues on the day of Pentecost, and invariably performed miracles. The other disciples, who acted as ministers, received an external call from the apostles, or their deputies, or were enabled to show miraculous proof of their mission. In truth, this external calling, or manifestation, must be absolutely essential to the Christian ministry; because a minister of JESUS CHRIST must be able to prove his mission to others, as well as to himself. Now an inward call is no proof to others; it may be counterfeited, it may be imaginary, it may be enthusiastic. Scripture teaches us "that there shall be many false prophets and pretenders to inspiration, and that they shall deceive many." It is obvious that the bold and persevering assertion of the inward call, especially if accompanied by that hypocritical pretension to sanctity, which such imposters too often assume, is precisely the mode in which we might expect the people would be deceived. Nor is it to be said, in reply, that miracles are only necessary in the case of any new revelation, but not when an old revelation is to be preached more purely than it has been; for teachers who do not profess to teach any new revelation may pervert, corrupt, and mutilate that which has been made; and they may, in effect, preach "another Gospel," which the holy apostle pronounces "anathema." (Gal. i. 8. 9.) I do not, in any degree, doubt that the true ministers of JESUS CHRIST are internally "moved by the Holy Ghost;" but it is the will of GOD that they should be externally called and sent.—*Palmer's Treatise on the Church.*

THE WISDOM OF RELIGION.

It is that without which all other points of what we call wisdom will signify little or nothing. Not that other points of wisdom are not useful and convenient, for they are more than so, they are absolutely necessary to the conducting us in our affairs, and to the attaining of those ends which we are bound to pursue, *i. e.*, such things as we cannot live without, and which yet we cannot attain without being wise in many particulars; but this is hereby meant, that even the being wise in many, or in all instances besides, without being virtuous and religious, will signify little or nothing to the making people happy, which yet is the aim and end of wisdom; so that nothing is hereby detracted from wisdom and understanding in any good and lawful kind, if it be in conjunction with the fear of GOD, and love of virtue; but without this conjunction, all other wisdom is unprofitable, and contributes little to the making people happy; for to be happy, it is necessary to be at ease both in body and mind; in *body* as far as it is possible, but to be sure *in mind*. And though the being virtuous and religious will no more secure a man against the natural and certain, or the accidental evils and misfortunes of life; though they will neither make a man of a stronger constitution to bear, nor help to prevent most of the evils that befal the body, any more than any other particular sort of wisdom will do; yet virtue and religion will make any or all the evil states and conditions of life more easy and supportable than any other wisdom of any other sort will do.

What ease or consolation is administered to a man that lies under the torture of some sharp and violent pain, or some vexatious lingering sickness, from the consideration and remembrance of having read a thousand volumes, of knowing all the great remarkable events of every nation, of understanding all their regimens, their wisdom, and their failings? To have searched into the inmost and most secret recesses of nature, and have pursued her through all difficulties and all obscurities; to have sought out countries unknown, and to have travelled far and wide throughout the universe, and have conversed with them in all their several languages; to have outdone the greatest masters in their several faculties, and have exceeded them each in his excellency,—all this affords a man in his extremities but little comfort; no joy or satisfaction rises from any such remembrances or considerations: and yet these several attainments are each of them accounted parts, and considerable parts of wisdom. So that the wisdom of religion contributes more to the making people happy, than all the wisdom of the world besides, as it makes the evil states and the calamitous conditions of life more easy and supportable than all the rest can do.—*Bishop Fleetwood.*

A GOOD CHRISTIAN.

A good Christian is not only one that believes and professes the Christian religion, but is also a member of the Christian Church. And they cannot be good Church members who will not submit, so far as conscionably they may, to Church governors, nor communicate in Church offices.—*Kettlewell.*

HOW TO DO GOOD.

If we would do good either to Church or State, to do this wisely, we must do it *under* GOD, not by setting up *against* Him. And whensoever He calls us, by His providence, to the profession of a necessary truth, or the practice of a necessary duty, His call must be our season, and we are only to discern and take it.—*Ibid.*

GOOD ADVICE FOR THE YOUNG.

The pious Mr. Kettlewell, the day before his death, (April 12, 1695,) called to him his nephew, John Danvil, a boy about fifteen years of age, whom he had educated and brought up, and gave him the following good advice:—"1. To observe all the commandments of GOD, for he that breaketh one is guilty of the breach of all; for the wrath of GOD is revealed against all ungodliness. 2. To despise and contemn the world—that is, let not the profits nor pleasure of it allure or tempt you; nor let fear of danger affright you from any Christian duty; but have a perfect dependence upon GOD, for He is a kind, merciful, and a good GOD,—I have found Him to be so. 3. To be humble, mild, and meek, to have candor and charity." Then he dehorted him from all vice—as from pride, passion, and dissimulation, hypocrisy, lying. Of which last, he said, "do not tell a lie, no, not to save a world—nor to save your king, nor yourself."

CHRISTIAN BENEFICENCE.

To give to an ill man may be a mistake, but no crime, unless what was given was given him to an ill purpose; nay, to give to an ill man, and knowingly, is our duty, if that ill man wants necessaries of life; for as long as GOD's patience and forbearance indulge that ill man life to lead him to repentance, we ought to support that life GOD indulges him, hoping for the happy effect of it.—*Bishop Ken.*

BISHOP BULL ON THE CHURCH OF ENGLAND.

I bless GOD that I was born, baptized, and bred up, in her communion; wherein I firmly resolve, by his grace, to persist.—*In answer to the Bishop of Meaux.*

A NON-JUROR'S TESTIMONY AGAINST POPERY.

I here declare that, if I were in such straits that I could not upon Catholic principles join myself to any other communion, I must rather choose to die, as some good men have done, in the melancholy state of segregation, than join in the communion of the Church of Rome.—*Dr. Hickes.*

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